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CHRISTIAN WORKERS MAGAZINE

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Wenona Falls—A typical beauty spot on one of the many bypaths at Eagles Mere, Pa., where The Moody Bible Institute of Chicago will conduct the third annual Bible Conference, July 13-20, 1919

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JAMES M. GRAY
Editor

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Associate Editor

Salvation in Chicago's Jails

The following extracts are from written reports of meetings on a recent Sunday, made to the Director of The Moody Bible Institute's Practical Work Course by the leaders of student groups assigned regularly to jail work:

Cook County Jail, Men's Section. "As a group we have been praying that the Lord would work mightily in that old jail, and He did. . . . Eighteen men knelt on the cement floor and cried out to God to save them. . . . Two others found Christ after the meeting."

Cook County Jail, Women's Section. "One of the girls accepted Christ, and two were reclaimed. We were greatly encouraged by the change manifested in the lives of some who had recently accepted Him."

Bridewell. "Some 150 men took a stand for Christ in public. The next day more than forty had private interviews with Mr. Balfie" (the religious superintendent.)

Maxwell St. Jail. "Five men accepted Christ there, and the group went home praising God for answered prayer."

La Salle St. Jail. "Of all the great days we have had at the LaSalle St. Jail Sunday, March 2, is the greatest. . . . We credit the results absolutely to our utter dependence on the power of the Spirit. . . . Twenty-five took Christ as their Savior."

East Chicago Jail. "The men in the cells (seven in all) were deeply moved, and four accepted Jesus as Redeemer."

West Chicago Jail. "There were twelve inmates. Eleven were dealt with personally, and all saved. The other man said he was saved, and we prayed with him also. There are from nine to fourteen saved at this jail every Sunday and I believe it is because we have a praying group."

Desplaines Jail. "We had eleven conversions. The Holy Spirit surely was there in mighty power."

Cook County Jail, Boys' Section. On the same Sunday there were ten conversions.

The work in the jails is only one of many avenues in which the Institute's resident students are constantly giving out the gospel throughout Chicago and its suburbs.

There's a day coming of glad surprise and unimaginable joy and thankfulness for God's faithful stewards who give their money to train consecrated young men and women to proclaim the glorious gospel of the Son of God.

The Moody Bible Institute

153 Institute Place

Chicago, Ill.

THE Christian Workers Magazine

May, 1919

Editorial Notes

"In all things we are more than conquerors through him that loved us."—Romans 8: 37.

"The man who is victorious through victory is a conqueror; but he who is victorious through defeat is more than a conqueror and that was the case with Paul.

"In the light of this read what he Cut from says in 2 Corinthians 2: 14, 'Thanks the Loaf be unto God which always leadeth us in triumph in Christ' (R. V.).

"His purpose once had been to bring back Christians from Damascus bound to his chariot, and to lead them into the city of Jerusalem like a Roman conqueror rejoicing over them as slaves, and thus to have a triumphal entry. But instead of that the Lord met him on the way, and he was chained to Messiah's chariot. Therefore he says, 'Thanks be to God who always leadeth us in triumph.'

"His great joy is not only to be defeated, but to be led as a captive chained to Emmanuel's chariot. In this sense he was not only a conqueror, but more than a conqueror."

—A. J. Gordon.



"The British Government eventually found by actual experience that it was better to make men moral than to try to make immorality safe." This luminous sentence occurs in an Army report attributing reconstruction the improved health of the soldiers to the personal influence of the commanding officers who induced their men to lead morally good, healthy lives.

The reference is primarily to sexual indulgence and its results in venereal diseases, but the application has a much wider scope. It is better to make men temperate and sober for example, than to try to get rid of the manufacture and sale of intoxicants.

However, our chief reason for quoting the remark bears upon the great function of the church to preach the gospel to every creature. Men are now talking about a reconstruction period and advancing theories about building up the social, political and moral fabric that has been so shaken by the war. It is all right for publicists and political reformers to talk

about these things, but when theological professors, Christian pastors and editors are being carried away in the popular trend so as to talk about almost nothing else, one pauses to ask if they have forgotten their calling, or if they have any reason to believe that its potency is impaired?

Here is a young clergyman just returning from military service, who wishes information as to the "most helpful books in connection with the reconstruction of our thought life, the need of the world, thinking God, Christ, the problems of humanity, etc."

What possibly, can he mean? Is there any book capable of answering such a demand except the Word of God which liveth and abideth forever? One can understand that he may need an enrichment of his library along the line of hermeneutics or apologetics, and that his own experience may require quickening in the life of God, but outside of that will he say that either the world or humanity has changed? Is there any need existing today that has not in essence existed since sin first appeared? Is there anything new about God or about Christ, that will not break forth to our understandings from the page of inspiration?

To get back to the Army report, it is better to make men true disciples of Christ than to try to improve the world in which they live. This is not to say that there is no need of improvement, neither is it a sneer at the self-sacrificing efforts of humanitarians to whom all of us are under deepest obligation; but it is a call to the exponents of Christianity to do what the shoemaker should do, stick to his last.

This is the day for sound, evangelical preaching, for Bible teaching, for evangelism, for the family altar, for old-fashioned catechetical teaching of the children. If the church is to change its methods as the world is vociferating that it must, let it be a change in the direction of a spiritual renaissance. Let us get back to the days of Whitefield and Wesley; of Jonathan Edwards and David Brainerd; of Adoniram Judson, of Finney and Nettleton and Lyman Beecher; the days of Methodist revivals; the days when "Thus saith the Lord" was spoken with authority; when men trembled under conviction of sin; when the mourner's bench

and the inquiry meeting had some meaning in them, and when the bells of heaven rang for penitent sinners returning to the Lord.

It is better to save men out of the world than to make the world safe for men to live in. And strange to say, the more men who are thus saved, the safer becomes the world in which they live.



Our chance has come at last, happy day! That is to say, it is at least in sight. We have waited long and almost without hope, but now

that a Middle Class Union has been

Middle Class formed in England, may we not soon inaugurate one in the United States?

Union This English union embraces in its

present and potential membership all the millions who work with brain or pen, and is intended to protect them against legislative and industrial tyranny, and it is time. It will "fight to remove unfair burdens already placed on the middle class, to compel members of the working class to pay income taxes equally with the members of middle class and to prevent the passage of new laws which unjustly affect the middle class."

At a meeting in London early in March, earnest and passionate speeches were made, and the chairman denounced the government "for paying \$5,000,000 a week out of work donations to people who, during the war, extorted extravagant wages from the necessities of the country, while during the same period the great middle class had received smaller incomes than normally and had done as much as any, in men, and money and courage, to win the war."

To be serious, we are not speaking for ourselves personally, nor indeed for any of the middle class in this country who know and who trust the Lord. We have suffered and are suffering, but we are not looking to labor unions nor human brotherhoods of any kind to aid us, but to the Living God who has never failed.

But we are speaking for the great mass of our fellowmen who, belonging to the middle class with ourselves, and yet not knowing the God whom we know, are suffering without any hope except as they shall be able to better conditions for themselves.

These men and women are between the upper and the nether millstones. What between the extortion of some of the big operators on the one hand and that of the Labor Unions on the other their case is hard. A union of some sort with the weapons of the strike and the boycott seems to be their only chance in this selfish and cruel world. For years it has been talked about, and now if it has really come, we may expect war to the hilt.

O, what a tangle is that of the human race today! Who but God can find the thread that will unravel it, and make it answer the real purpose of love and happiness for which it was

created? Where, except in Christ, can real brotherhood be found? How long, O, how long, will it be ere men will come to know this, and willingly take that yoke upon them by which they shall find rest to their souls!



"The world is growing better all the time," is the slogan of the modern mind. And when you ask for proof, the multiplication of material comforts holds a large place in

Perils of Civilization But material comforts multiply moral crimes. For example,

as roads are improved and automobiles are becoming more commonly used, robberies in small towns and cities are increasing in number and violence. To quote the *Chicago Tribune*, "Robberies are fortified in the use of fast cars and feel additionally secure as highways are bettered." The editor says relief lies only in a thorough system of police, and he advocates a state constabulary.

And so the ball keeps rolling. As we get more, we require more protection to keep it. And by and by the protection will need protection and we will provide that; and so we will keep piling up betterments on betterments until one day the pile will topple over by its own weight.

Nevertheless we believe in a constabulary. Let us have all the protection the world can give, for God often uses the things that are at hand for the execution of His gracious purposes toward His people. However, our business is to increase the number of His people by faithfully testifying to His Son. We are not looking for a better world without God, but we have little doubt that when His Kingdom is set up all the material comforts and advantages of "civilization" that are being increased in these days, will do their full share to make up the joys of that people as long as the earth shall stand.



The Chicago Hebrew Mission has arranged to hold its Annual Conference on behalf of Israel, at the Auditorium of The Moody Bible Institute (Chicago Ave. & N. La

Hebrew Conference Salle St.) May 20-23 inclusive. The Institute faculty and stu-

dents will co-operate with the Mission in making the Conference a blessing to the greatest possible numbers.

An announcement concerning the speakers and subjects will be made later; but friends of Israel, who discern the signs of the times, are asked to pray that this Conference shall be greatly blessed of God, and aid to bring about His purposes concerning this people, so long in spiritual blindness and unbelief. For information regarding the Conference, entertainment, etc., write Supt. Norman H. Camp, 1505 S. Sawyer Ave., Chicago, Ill.

During the months of January and February,

the Chicago Hebrew Mission has conducted a systematic house to house distribution of tracts in the three large Jewish districts of Chicago in which they are laboring. The missionaries placed one tract in English and one in Yiddish in each home at which they called, and during the two months distributed a total of 86,526 tracts, making 40,028 calls, and in this way evangelizing approximately 200,000 people. The workers are now re-visiting this same territory with Bibles, Testaments, and Gospels. The

readers of *The Christian Workers Magazine* are asked to pray for God's blessing upon this special effort to reach the 300,000 Jews of Chicago.

* * *

Advocates of woman suffrage who have expected it to reform and elevate politics, must have experienced a shock when the recent election in Chicago revealed that **A Purer** three out of every four women Ballot who voted, voted "wet."

The President and the Pope

Editorial

ONE of the strongest utterances of a politico-religious character that we have read for some time is that of Dr. R. A. Torrey, entitled, "Our President's Colossal Blunder." It appeared originally in *The King's Business*, and has since been put in leaflet form (1c each, 10c per dozen, at the Biola Book Room, Los Angeles, Calif.).

Copies of it should be widely scattered in our Protestant communities, not to extend criticism of the President, but to awaken sleepers to the increasing peril from the Roman Catholic hierarchy.

The article deals with the President's visit to the Pope, which, by the way, attracted so little attention from the press in the part of the country where we were at the time, that we do not remember having noticed it.

"King George of England came to see the President first" observes Dr. Torrey. "King Albert of Belgium welcomed him with great honor. The king of Italy visited him first in Paris and afterwards went a long ways to meet him in Italy. But President Wilson went to see the Pope instead of the Pope coming to see him, and permitted the Pope to make the conditions under which alone he would receive him."

But the startling thing in the article is the quotations it contains from Roman Catholic sources. After affirming that the two great perils of the country at the present day are Bolshevism and Romanism, the writer demonstrates that Rome is not concealing her aims regarding America by the following from the *National Catholic Register*: "It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of His Kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service.

"God has doubly blessed the Catholic Church of America by placing one of its most faith-

ful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic Party.

"Other presidents have feared the power of the holy church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the president and a great political party have openly sought an equal and honest alliance with the Catholic Church.

"And before seeking this political alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.

"The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship and at the same time increase their political prestige and strength." Further on the writer says: "Every Catholic must awake to his duty and stand by his church and President Wilson."

Dr. Torrey truly says that these Roman Catholic words should startle the most indifferent and somnolent of us and arouse us into a sense of the deadly peril of the hour.

Democracy at the Cross Roads

Editorial

WE HAVE recently been reading a smart little book with the title at the head of this article.

The Literary Digest speaks of its author, Miss Maude D. Petre, as England's foremost woman philosopher, a radical in politics.

In the book she thus speaks of herself:—

"In spite of contrary influences and surroundings, I was democratically disposed from my early years. I had even a romantic attraction for a purely communistic form of society in which all men should be equal, and still more, all men should be friends.

"Life, and the opportunities it has vouchsafed me of coming closer to all that I had only viewed from a distance, has not changed those dispositions, though it has taught me how easy it is to alter the form without changing the substance, and to take words for realities."

The genesis of her book was the remark of a wounded soldier to whom she ministered in a hospital, who said: "After the war we are going to have a workingman's world."

"To his uneducated mind," as she remarks, "the proper return of the people from any hardships they had endured, would be a world in which they could make everything good to themselves at the expense of others." Upon which she comments that "if such a spirit were to prevail, then the world might become safe for democracy, but democracy would certainly not be safe for the world."

In other words, in her view, the seat of power might be shifted from an aristocracy, or autocracy, to a democracy, without the elimination of its vices, and there might be new rulers with all the faults and ambitions of the old ones, minus the training and experience of the old ones. Or to put it in another way, a democratic form of political life is not in itself more disinterested than any other form. It may abolish selfish privilege in one way and initiate it in another. It may give men more advantages without leading them on to a nobler use of them. It may distribute values differently without changing the system of values. More money

and less work is a good program, but it is not necessarily a program of human love and brotherhood, nor even of moral betterment.

Miss Petre does not believe that the poor as such are one whit better than the rich, or that material poverty has any essential connection with poverty of spirit. To speak bluntly, she thinks that the leaders of labor should have done with the faults of others and begin to think seriously of their own.

This author expresses the convictions we have held personally for a long while, and indeed no other convictions are possible to a student of the Bible which so plainly teaches that the individual is the key to the social and political, and that the world must be regenerated on the inside before it can be permanently and beneficially changed on the outside.

Therefore, whatever revolutions are taking place, or about to take place, the work of the gospel preacher or the Christian worker remains the same. He is to testify the gospel of the grace of God and proclaim the unsearchable riches of Christ. He is to seek to take out from among both Jews and Gentiles a people for the name of God, and he need expect no easier task in the future than in the past.

As a matter of fact, the democratic form of government is the last and supreme attempt of the Gentiles at world dominion, and it will prove a failure like all its predecessors. So supreme a failure will it be that the kings of the earth, the aristocrats and the autocrats will come together at length, and "for one hour," consent to give their power and authority to the "beast." The superman will thus take control and that will mean the end, not the end of the world, but the end of the Gentile age.

Christ will then come and slay that wicked one with the breath of His mouth and destroy him with the brightness of His coming. That is to say, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44).

AMERICA'S ANSWER By Mrs. Jessie Noble Phillips

We heard the call from Flanders' Field
Where Britons died but did not yield;
We grasped the torch and held it high.
'Twas not in vain that ye did die
On Flanders' Fields.

The poppies still their flaming red
Wave by each cross that marks your dead,
The larks sing sweetly as before,
But the voice of guns is heard no more
On Flanders' Fields.

Sleep, soldiers brave, the call ye gave
Found kindred hearts across the wave:
And God our arms with victory blessed.
Sleep on, ye brave, and take your rest
In Flanders' Fields.

Dr. Snowden's Book on the Second Coming of Christ

By Rev. J. H. Ralston, D. D.

OF THE many books appearing within the last five years on the second coming of the Lord, one of the most pretentious is by Rev. James H. Snowden, D. D., LL. D., Professor of Systematic Theology in the Western Theological Seminary at Pittsburgh, Pa. The volume is announced as "one of the first authoritative considerations of the subject published within the last half century." What authority is behind it is not clearly stated but the book is dedicated, it is presumed, con amore, to the president of the institution named, the Rev. James A. Kelso, D. D.

Two Methodist clergymen, Doctors Sheldon and Eckman, have put out books on the same subject recently. The Baptist, Professor Shailer Mathews, has written a booklet on the same subject that has received wide attention, and another Baptist, Professor Shirley Jackson Case of the University of Chicago, has written quite a formidable book. Now Dr. Snowden, a Presbyterian, comes out with his book, all these being post-millennial. Other books and booklets, and magazine articles on the same side, have been coming out in goodly number, all apparently attempting to stem the tide of premillennialism, that Mr. William T. Ellis, the well known newspaper man, says is widely prevalent, many clergymen devoting most of their sermons to teaching it.

As several of these books are written by professors in theological or divinity schools, it may evidence some concern lest premillennialism may prevent students from going to those schools, going rather to the Bible Institutes of the country where the belief is almost universally held. If the theological and divinity schools prefer to officially declare for postmillennialism, they may well ask whether their students, if given both sides of the controversy, would so elect. A prominent Presbyterian seminary recently had a debate on the second advent and the millennium, and when a vote was taken as to the strength of the arguments, it resulted in 34 to 29 in favor of the postmillenarians, almost an equal division. The traditions of the seminary were postmillennial, and the professor conducting the debate had been speaking very strongly against premillennialism previous thereto.

Dr. Snowden's Reversal of View

Dr. Snowden claims to have been a premillenarian, having accepted the teachings of the Rev. Samuel H. Kellogg, D. D., who occupied the chair of theology in the Western Seminary where Dr. Snowden was a student and who was driven from his position because of his premillennial teachings. Dr. Snowden now claims

to have been converted to the postmillennial view by reading "The Second Advent" by Dr. David Brown, a postmillenarian who wrote some seventy-five or more years ago. It is interesting to note that Dr. Snowden has been recognized by his friends and admirers as belonging to the liberal school in theology, formerly holding the plural authorship of Isaiah, that the book of Daniel belongs to the second century before Christ, and other things that belong to higher critical teaching. He has written several books on metaphysics and Christian philosophy, and is looked upon as an idealist, his idealism coming to the surface more than once in the book under review.

The book might be criticized because of the inadequate treatment of some aspects of the second coming and the practical ignoring of others, but only those considered in the book will enter into this review, which will not take up the book chapter by chapter but will consider some outstanding features of the book without respect to where they occur in it. Indeed, some of these are considered, or touched upon, in different parts of the book. The aim has been to read and study the book carefully in order to discover its framework and to present its purport.

Pessimism and the Second Coming

This is spoken of first because it at once appeals to sentiment and prejudice, and with most people these are powerful, and shut the door to investigation. A pessimist can hardly be tolerated. Dr. Snowden is quite careful about depicting the present political and social aspects of the world, and changes the popular words, "All's right with the world" to "All will be right with the world." With him the pre-millenarian has everything wrong with the world and everything getting worse and worse. He quotes at considerable length from certain premillenarians who stress this matter. He is very careful, however, to keep the reader from looking beyond the premillennial unsatisfactory world to the glories and joys of the renovated earth at the coming of the Lord.

But we ask, who is the pessimist—the man who depicts things precisely as they are and cites Scripture as to what they will be, and then brings forward the certainty that present condition will be succeeded by a condition that will be beyond any Utopian dreams? Or, is it the man that insists that everything is satisfactory, when never in the history of the world were they more unsatisfactory and steadily growing worse, and insists that the only hope of the prevalence

of righteousness and of universal peace will be the result of processes now going on?

Five years ago, Dr. Snowden and his friends were predicting the early furling of battle flags, the establishment of the federation of the world, the fulfilment of prophecy as to the swords and the spears. But what an awakening did they have! Is there much comfort to the person longing that permanent peace be attained, in the assurance that Dr. Snowden gives, that in some millenniums the process of world conversion will have been completed? Premillenarians do not worry a moment as to the outcome of present unprecedented world conditions. They know that they are but the symptoms of the day of deliverance which will come to all the creation travailing in pain together until now, when He who made all shall come to take His place as the fulfilment of God's oath.

"Watching" and the Second Coming

Advancing towards Dr. Snowden's chief argument, we must notice what he says about watching. He cannot shut his eyes to several injunctions to watch, and devotes an entire chapter to the topic. He first berates premillenarians that they do not define watching, and ridicules them by suggesting star gazing, jabbing of their noses against the window panes, while looking for Jesus. He says premillenarians make watching to be "the holding of prophetic conferences and carrying on a propaganda to convert Christians to their views."

If he had consulted *Premillennial Essays* from which he elsewhere quotes, he would find that the premillennial belief as to watching is "wakefulness, alertness, activity and circumspection." That is certainly sufficient, but it is something beyond what he says watching should be. He should keep in mind that this conception of watchfulness is precisely the conception of Dr. A. A. Hodge, one of his former teachers in theology, who says, "The designed effect of the attitude of uncertainty with regard to the time of the second advent and the general judgment, in which the saints are placed, is that they should regard it as always immediately impending" (*Commentary on the Confession of Faith*, page 536).

The premillenarian Paul, urged the Philippian Christians to have their conversation in heaven, from whence they were looking for the Saviour; and he said to the Thessalonian and Corinthian Christians that they should wait for the coming of the Lord; these injunctions containing the conception of watchfulness as defined above.

How does Dr. Snowden define watchfulness? It consists in just attending to our appointed duty and daily round of work. In brief, it is attending to our own business. Now all this is conceded by premillenarians as embraced in watching; but there must be the forward longing look, the longing that has been expressed

in seraphic language by such saints as Samuel Rutherford, Richard Baxter, and scores of others, and in many of our most stirring hymns.

Dr. Snowden would have all Christians hard at work building up the kingdom of God, a work what he says will stretch over vast vistas of time before Christ will appear to "wind up the world." With the absolute certainty that the coming of Christ will not be until a very remote future, men will not trouble themselves to look for the coming Bridegroom, and they will do as the vast body of postmillenarians have done, absolutely ignore the whole question.

"Matthew 28: 18-20"

Dr. Snowden has what may be called his pamphlet argument in setting forth Matthew 28: 18-20 as being a command to convert the world. He sometimes befores his readers by using the term "Christianize the world," but before leaving the subject he makes the terms "convert" and "Christianize" synonymous.

After giving, on pages 93 and 94, the positions of the premillenarians and postmillenarians, the first claiming that the purpose of the gospel is the witnessing to all nations, and the second claiming that the purpose is to convert all nations, he says, "This is the decisive point and difference between the two theories, and by this point they stand or fall." He then presents the passage of Scripture, and says that the injunction to "make disciples," means to "convert into disciples." "The preaching or evangelizing should result in actual conversion" (page 94). He says "all authority" and "I am with you" are the two abutments on which this mighty arch of the conversion of the world rests (page 102). He more emphatically rests his argument on that one passage than premillenarians rest their argument respecting the millennium on Revelation 20:1-10.

He seems astonished that premillenarians have not used Matthew 28: 18-20 to show the purpose of the gospel in the world, but have used instead Matthew 24: 14: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

The reason is not difficult to discover. Premillenarians take Matthew 24: 14 as presenting the purpose and Matthew 28: 18-20 as presenting the method of carrying out the purpose. The premillenarian in his witnessing does not simply give testimony, but he endeavors to make disciples and to teach all things that Christ would have them do. For nineteen hundred years no nation has been converted, although high hopes have been indulged now and then that certain nations were about to come over en masse to the Christian faith. It would be exceedingly difficult to find a community of any extent altogether converted. If Matthew

28: 18-20 expresses the purpose of the gospel, it has failed for nineteen hundred years.

Dr. Snowden brings the charge that certain missionaries flit from point to point "witnessing," and do not establish anything of permanence.

Premillenarians Do Permanent Work

Let it be answered that the method of Paul and the apostles was that of going from city to city witnessing, and in some cases not leaving anything behind them, as at Athens; but ordinarily the witnessing was followed by organization and permanence. As a matter of fact, premillennial workers together with their witnessing establish schools, hospitals, dispensaries, etc., and it is certainly unkind to intimate that such undertakings as those of the China Inland Mission, the Africa Inland Mission, and many other great missions, where the missionaries are exclusively premillenarians, are doing ephemeral and superficial work.

In this connection, Dr. Snowden should recall that the great church boards will not favor ephemeral work, and yet some of the secretaries of such boards are premillenarians, Dr. Robert E. Speer, for instance.

It might be asked, When will this conversion of the world be accomplished at the rate it is being done now, when there are far more heathen than ever before in the Christian era? Dr. Snowden tries to make provision for that, for he says that the coming of Christ is in the "remote future," that "the world is very young," that "humanity is in its infancy," and that the centuries stretch out before us in "vast vistas" (page 275). Yet how inconsistent is he, for elsewhere he says, "When He will come and how He will come, we do not know," and also, "The second coming of Christ is a great way off" (page 81).

He elsewhere says that it is a very remote event, in which statement he violates the principle as to setting a time. The premillenarian says, "Jesus Christ may come today, tomorrow, or not for a thousand years."

Unitarian Salvation

It is interesting to note how Dr. Snowden interprets the object of the great commission: "Teaching them to observe all things whatsoever I command you." Hearing is to be translated into doing, profession into practice, creed into conduct and character, and duty into deeds. This is the living gospel which is printed in human spirit and speech and bound up in flesh and blood; this is the gospel of reality that is alive and alert and active, the gospel that is read and known of all men; the gospel that the world sees and feels and to which it pays the homage of its respect and reverence. This is Christ reduplicated in Christians and

multiplied in the world. This is the final end of the gospel, the fruit of the Spirit; this is the gospel that is the power of God unto salvation, this is salvation itself; and this is the kingdom of God in the world." (Page 101).

In spite of any protest that can be made, this is salvation by character—doing, practicing, conducting oneself properly, sustaining an admirable character, performing duty—"this is the final end of the gospel, this is salvation itself." Not a hint or a word about the "gospel" of the mercy of God in Jesus Christ, of the remission of sin, of the necessity of faith for justification, etc. This is in truth pure Unitarian salvation, the salvation for which we can hardly believe that the Western Theological Seminary stands.

In Matthew 28: 18-20 there is not a word about the method of man's salvation, but that method having been presented as Peter and Paul in their witnessing presented it, the method of carrying on the work is given. In that passage it is not commanded that the disciples preach the gospel. If Mark 16: 15 can be accepted as genuine we have that command. Dr. Snowden's great argument falls to the ground of its own weight.

"Logic" and the Second Coming

Dr. Snowden stresses "logic" and "tendencies" in opposing premillennialism. On page 196, he says: "All through this book we are not dealing with the personal motives of premillenarians, much less are we imputing to them unworthy motives; but we are dealing with the logic and spirit of their system."

It is well for Dr. Snowden to decline to deal with concrete cases of individuals as to the effects and results of premillennial views. His argument as a whole intimates that logically the adoption and practice of premillennialism would check, or entirely stop, the great work of giving the gospel to the world; or, probably, as he would prefer to put it, to stop the winning of the world to God.

He would probably insist that he is a pragmatist, and it is to that point we would like to draw his attention. The world needs, and the church is calling for, Christian beliefs that work.

Does Premillennialism Work?

In Dr. Snowden's book, he does not pretend to set forth what postmillennialism has done, and yet he has had from the third century to the sixteenth in which to find his facts. The premillenarians are not slow to say, "Come and see." For the first three centuries, A. D., even according to Dr. Snowden's concession, premillennialism was the prevailing belief of the church. In those centuries the church went forward by leaps and bounds. It spread over all the inhabited earth, and some think that the preaching of the gospel to all nations was pretty nearly realized. But, under Constantine the Great, postmillennialism came in, and for some

twelve or more centuries the world was in Pagan and Romish darkness and superstition.

With the Reformation, premillennial views came to the front again. That era is still with us, and we do not hesitate to call attention to some people who are doing things and to point to them as premillenarians. Three-fourths of all the missionaries are premillenarians. The distinguished president of Foreman College in India, well known to Dr. Snowden and greatly admired and loved by him, told the writer last summer, that he was a premillenarian. Has he been a fruitless Christian, yielding to the "logic" of his belief? This distinguished man said that probably five out of six missionaries that he knew were premillenarians.

While the vast majority of the theological professors in the seminaries are postmillenarians, is it not significant that practically all the Bible teachers in the many Bible schools of the country are premillenarians? And this class of teachers will be greatly strengthened by the coming of Dr. G. Campbell Morgan and Dr. A. C. Dixon to this country in the near future.

Where is there another church in Christendom that can equal the accomplishments of the Reformed Episcopal Church of Dr. D. M. Stearns, of Germantown, Pa., every member of which is a premillenarian? If the Presbyterian Church would give to missions as that church has been giving steadily from year to year, it would contribute a hundred and thirty millions of dollars annually to that cause, while it is now contributing a little over two millions.

Presbyterian Moderators

Does the holding of premillennial views destroy the efficiency of a minister along denominational and popular lines? Of the last seven moderators of the Presbyterian General Assembly, including the present one, at least three of them are well-known premillenarians, Dr. Mark Matthews, Dr. John Timothy Stone, and Dr. J. Wilbur Chapman. Do we need to make an apology for any one of these? Mark Matthews is easily the greatest Christian leader on the Pacific Coast. John Timothy Stone is pastor of one of the greatest churches in the country, and his personal influence is second to none in the middle West. J. Wilbur Chapman, who departed to be with his Lord last Christmas, was the most influential minister of the Presbyterian denomination at the time of his death, and was at the head of the New Era Movement.

The great body of evangelists in this country are, almost to a man, premillenarians. In view of these facts, where does "logic" go? The logic of Calvinism would result in sitting with folded hands and letting predestination do the work, but the fact is that Calvinism is a most pragmatic belief.

"Scholarship" and the Second Coming

As might be expected, Dr. Snowden makes as

much as he can of "scholarship." In his objections to premillennialism, he presents it as his last, and it is the unlucky thirteenth, argument.

But he walks a little softly here, for after taking a glance over the past, he admits that many scholars formerly held this view, and he is so uncertain of the present that he says, "We think scholarship is drifting in its thought and life more and more to the postmillennial view" (page 243).

Is the Christian church much concerned about what the scholarship of the present day says on religious questions? Scholarship has had its flowering period in Germany. To that country thousands have flocked from all over the world to become scholars, and some have succeeded. Many men with the ministry in view have gone to the German theological schools, where they have sat under professors who did not even attend religious services, and who treated religious questions from the purely godless and scientific standpoint. This scholarship has gone to science, and science gave Germany great cannons, air-ships, submarines, gases, powerful explosives, etc. Even preachers in Germany were proclaiming during the war that God had come to their relief in giving this great scientific knowledge, and Germany was invincible. Where is Germany today? Are the defenders of postmillennialism trying to get behind scholarship? The German Kaiser at Amerongen is safer than they.

The premillenarian has no contention with scholarship if it reveres the Word of God and has its eye open to all the great lessons of history and the events of the day. He little regards the musty tomes of the past, the skeptical speculations of the last quarter of a century, or the vagaries of mysticism, modern altruism and baseless optimism, but believes in the one Book, which, a brilliant writer in a southern journal recently said was "premillennial throughout."

"The Blessed Hope" and the Second Coming

Dr. Snowden cannot escape some notice of the "blessed hope." He makes that his tenth point, in the chapter, "Is the World Growing Better?"

What is the "blessed hope" in his judgment? It is the end of this world, the end of humanity, which will never be perfected on this earth. It can only be realized when Christ comes to the final judgment to sit on His throne, to summon all living and dead before Him, when He will "wind up" the affairs of this world. If Dr. Snowden had followed Dr. David Brown, the distinguished postmillenarian, whom he quotes approvingly elsewhere in his book, he would have found that he made the "blessed hope" to be the appearing again of the Son of God, and designated that appearing as "the polar star of the Christian church," and puts those words in capitals.

What shall we make of Titus 2: 11-13, where

Paul says that "the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ?" Is there going to be violence done to that text by separating the "blessed hope" from the "glorious appearing" of Jesus Christ? Who cherishes "blessed hope," if we take Dr. Snowden's interpretation of it? It is something to be dreaded rather.

The Christian's "blessed hope" involves directly the personal coming of his Lord in accordance with His promise that engendered the hope, "I will come again and receive you unto myself; that where I am, there ye may be also," to complete the great work of redemption. It is the "blessed hope" that prompts the followers of the Lord to cry out, "Even so, come, Lord Jesus. Come quickly."

"The Resurrection Body" and the Second Coming

In his zeal to destroy the literal interpretation of the Holy Scriptures as accepted by premillenarians, Dr. Snowden seems to travel entirely outside of the circle of evangelical truth. He teaches that there will not be a physical resurrection of the body, that Christ does not have a physical body now in heaven. He denies the literal fulfilment of the prophecies of the Old Testament concerning the coming Messiah in these words: "But the Jewish prophecies of the first coming of the Messiah and of His kingdom were not literally fulfilled, but were realized in the spiritual kingdom of Christ; and this disappointment was the tragedy of the Jewish nation" (page 151).

But we may ask, how about the prophecies as to the conditions of the birth of Jesus, its exact location, the opposition of men, etc.?

In Dr. Snowden's denial of the physical resurrection, he says, on page 151, "As to the resurrection of the body, Paul flatly denies that it is a physical body of flesh and blood. . . . Not only so, but he expressly argues this point and combats the view that the physical body is raised out of the grave, in his great chapter on the resurrection, I Cor. 15."

How different is this description of the resurrection body from that of Dr. Snowden's revered teacher, Dr. Kellogg: "A body which shall be formed by the energy of the immortal spirit, a body especially adapted to the cravings and necessities of the spirit, as this present body is to those of the animal life, a body which shall be an organism fit to be the perfect and glorious instrument for the holy activities of the man formed by grace into the perfect image of his Lord and Redeemer. . . . The resurrection body shall consist of matter organized . . .

which shall constitute it the fit and adequate instrument of the principle of the spiritual life!"

Dr. Snowden Versus Paul

This error of Dr. Snowden has been noticed by the editor of *The Presbyterian*, of Philadelphia, who treats the book kindly, but adversely.

Has any person with fair sanity ever gotten anything out of the fifteenth chapter of First Corinthians but that in it Paul is teaching about the resurrection *body*? It is *body, body, body* all the time, not spirit, not myth, but *body*. To say that the body of Christ, or the body of the believer, is spiritual, does not take away the fact that it is a body that is thus described.

Would Dr. Snowden deny the physical ascension of the body of Jesus Christ, as recorded in Acts 1: 9-11? The Scriptures have several references to the seeing of Jesus when He returns. If we would spiritualize 1 Corinthians 15 as Dr. Snowden does, is there anything in the Bible that is immune from the same treatment? By such a principle, the student of the Bible could not but be hopelessly bewildered, and certainly will never be able to teach others its great truths. It is precisely such teaching that sends out students from theological seminaries with no positive views, and they become blind leaders of the blind.

It is quite of a piece with all objection to the premillennial view of the second coming of Christ that the physical resurrection should be denied or questioned. It is, on the other hand, at that point that the premillenarian can ask with Paul, "Who shall deliver me from the body of this death?" He sees, with the eye of faith, not "after long vistas," the Lord Jesus descending in His glorified body, and has the assurance that his own body will be like Christ's glorious body. Therefore, it is perfectly natural that the glorious appearing should be his "blessed hope."

The Shaking of the Foundations

We are not so much concerned about the effect of such teaching on premillennialism as upon the whole frame-work of the evangelical faith. The rumblings in the theological world are not less real than those in the political, social and commercial world. Many who have in the last quarter of a century followed the vagaries of modern scholarship, have found themselves in shallow waters and are sending out the S. O. S. for help. Many of these also realize that their only hope is to return to the acceptance of the fundamental truths that the fathers believed, which made them what they were, and gave those of us who live today all the good we profit by and enjoy.

The book of Dr. Snowden is in a literary style that is fascinating. We cannot believe he had malice in his heart as he wrote, but we believe that possibly he wrote hastily, and we might paraphrase the words of David in his case and

make him say: "I wrote in my haste that premillenarians were a deluded body of Christians"; but as the same paraphrase might be, "I wrote in my alarm, that premillenarians were deluded."

That the book will have wide reading, there is little doubt; but the trend of thought on the part of sincere students of the Bible or history or of current events is to the rejection of the postmillennial theory, a new hypothesis as Whitby called it, that the world is growing better until it is prepared for the coming of the Lord. Dr. Snowden himself is compelled, by a glance at the last nineteen centuries to

give "long vistas" of time for the conversion of the world. On the other hand the premillenarian, with his Bible in his hand, and studying history and current events, sees that there is no hope of the world growing better under human government. His hope is the return of the world's Creator and Lord, to take the throne of His father David as to the flesh, and so to establish righteousness and social conditions on this earth, so that there will not only be peace among men of good will, but that there will be perfect harmony among all creatures, and all nature be smiling and happy when He is ruling in righteousness, but in love as well.

The Proposed World Church Union—Is It of God or Man?

By Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago

An Address Before The Graduating Class, April, 1919

THE phrase "World Church Union" is borrowed from a newspaper headline, the occasion for which was a regional conference, one of several in different localities, in the interest of an inter-church world movement.

Personally I did not attend the conference, nor have I seen as yet any official report of its proceedings, therefore, what I am about to say is in no sense a review or criticism of it, but only of the somewhat meager newspaper reports of it.

But the reason I refer to these is that the people who read them and are influenced by them, do not see the published proceedings. From them they gather their idea of such a conference, and their idea of the church and of Christianity which it represents. In this case the idea they would gather would be erroneous; in my judgment it would contradict the Scriptures, weaken Christian testimony, and dishonor God. Therefore, it becomes my duty as your teacher and spiritual leader for the time being, to place you on your guard concerning it as you go forth, in turn to be teachers and spiritual leaders of other people.

I

What Churches Will Constitute the League?

For example, one declaration, said to have been made by the conference, was that "*a world league of churches is to be the result of the war.*" "The day is at hand for a tremendous new movement, nothing can stop it," it was said. It is "the greatest religious movement in four centuries."

These words in themselves are enough to raise a question in the mind of any thoughtful reader of the times to say nothing of the Bible. But the particular question that presses on our

attention is: What churches are to be included in the league? A similar question has arisen as to the League of Nations, but it is not near as important as this.

To illustrate: Three Protestant Episcopal bishops are now across the seas seeking a conference on unity between the Russian Greek, the Roman Catholic churches and the Protestant churches of the world, "the first time since the reign of Henry VIII that Anglican bishops have waited upon the Pope," says *The New York Evening Post*. Surely it does look like "the greatest religious movement in four centuries," only we must control our enthusiasm because religion is a broad term and "is of many varieties," as Professor James says.

"It is recalled in this connection that the Holy See expressed its willingness to co-operate in a movement towards Christian unity in a letter from the Papal Secretary of State to Dr. McFarland, secretary of the Federal Council of Churches, and the present commission is expected to take advantage of those negotiations in presenting the plan to the Pope."

Here then we may see prophecy in process of fulfilment. That there is to be a league of nations is undoubtedly revealed in prophecy, and its secular head is designated as a beast with ten horns. But side by side therewith is another beast with two horns like a lamb, but which "spake like a dragon."

This is the false prophet, the ecclesiastical head of the nations, who exercises the authority of the ten-horned beast, and causes the earth to worship him; doing wonders, deceiving men, and causing "that as many as would not worship the image of the beast should be killed" (Rev. 13: 15). There are careful students of prophecy who believe that this two-horned beast symbol-

izes the papacy; but if this or a similar movement towards world church union should succeed then there could scarcely be any doubt about it.

Of course it may be said that this regional conference was not thinking of a union with the Roman and Greek churches, but only one of the Protestant churches. But again the question might be raised as to what churches of Protestantism are included. This war has furnished an illustration of what a union of that kind might effect.

"Unionizers" and Catholics Together

The Rev. J. B. Gambrell, D. D., a prominent Baptist minister of the South, reminds us that when the well-known and highly respected Rev. George F. Truett, D. D., of Dallas, Tex., desired to go overseas as a simple Baptist preacher, he was not permitted to do so. He had to wear a "Y" uniform or stay at home.

The Baptist boards desired to send other men but without success. Dr. Gambrell said they besought, they protested, they did everything they could to obtain some privileges, but in vain. As he puts it, "the unionizers and the Catholics working in accord, have had full swing in the greatest times we have ever seen. And they still occupy the war stage, all of it."

This explains my meaning when I say, that if such a world church union should be formed and succeed, it might easily be true that the two-horned beast symbolized the papacy, for the "unionizers," to borrow Dr. Gambrell's words, and the Catholics would then be found practically together in a great merger.

I will not pursue this part of my subject further. We all feel that, however the unionizing of the religious activities of the war was justified by events, it was nevertheless a body blow to evangelical Christianity, and an unutterable wrong to the spiritual interests of our fighting men.

II

Toleration Not Tolerated

The newspapers reported a declaration of the conference that was rather startling, and indeed suggested the unhappy days of the Inquisition. It told us that "*the spirit of co-operation is in the air, and that sectarianism and the accompanying bigotry which it engenders will not be tolerated.*"

Let us examine these terrifying words. What is sectarianism? "It is devotion to, or promotion of, the tenets and interests of a denomination." What is bigotry? "It is an obstinate and unreasonable attachment to one's belief and opinions, with intolerance of beliefs opposed to them." This is what the dictionary says.

Therefore, if the World-Church Union, or an Inter-church World Movement, will not tolerate sectarianism, what is that but bigotry on the largest scale?

Not to tolerate, in this instance, is to refuse to allow to others the enjoyment of their opinions, and their chosen modes of worship and the like.

Are we therefore to understand that such an ecclesiastical trust, or merger, as a World Church Union, would attempt this? If so, what difference would there be between such a union and the tyranny of the Pope?

An evangelical preacher was heard to say recently, that if he lived another decade or so, and by the grace of God maintained his present testimony to the gospel, he expected to suffer for it by imprisonment or the shedding of blood. And he felt warranted in saying so, because, during the late war, some of the leaders of the present movement for the Inter-Church World Union, representatives of the liberal theology, had done their best to stir up persecution against premillenarians, calling them dangerous pacifists and German propagandists. Is it conceivable that this preacher may be a true prophet?

In bigotry we do not believe, and with grief we admit that sectarian quarrels have produced "bitterness, wrath, anger, clamour and evil-speaking." But still we believe in sectarianism in the dictionary sense of the term. We believe, in other words, that devotion to and promotion of the tenets and interests of a denomination is a good and a necessary thing in this age. Of course, we mean tenets and interests that are in harmony with the Word of God.

Value of Denominations

This is not a perfect age. We are still in our infancy as to apprehending the deep things of God. We are finite, truth is infinite. And just as woman is needed to complement man, so one side of a given revelation seems needed to balance another side. For example, there was a time in the history of the church in this country, when had it not been for the evangelical Adventists, the testimony to the coming of Christ would have suffered an eclipse. What if that testimony had been silenced by a World Church Union that would not tolerate it?

I am not a Baptist, but I am here to say that the insistent testimony of courageous Baptists to the holy ordinance which gives them name, has been a potent factor in restraining the apostasy of the church to this day. What if it had been successfully frowned upon by an Inter-Church Movement?

The principle of independency established by the Congregationalists, is a wholesome antidote to the prelatical pretensions of the body in which I was born and reared; while on the other hand, Episcopacy is a needed brake on a natural tendency in Protestant Christianity to run into spiritual anarchy. Close the mouth of either and the whole church would suffer.

The testimony of orthodox Friends to the inner witness of the Holy Spirit and simplicity of life in the seventeenth century and later, saved the church from an overwhelming flood of worldliness.

Evangelical Lutheranism is a strong support to the necessary outer framework of orthodoxy,

and a bulwark to the doctrine of the sacraments, which the body of Christ could not afford to lose.

The Methodist emphasis on free grace and human responsibility has been almost a synonym for revivals since the days of Wesley. What would we have done without it? While the opposing emphasis of Presbyterianism and the Reformed churches on divine sovereignty and the security of the saints seems vital to the appreciation of what free grace is.

Latterly I have been refreshing my mind in the history of some of the smaller denominations like the Christian Church, the Evangelical Association, the Methodist Protestants, the Mennonites, the Moravians, the Reformed Episcopal Church, the United Brethren, the Evangelical Church, and some others, and I have come to thank God for every one of them.

They were born in a revival, or they owe their origin to a new emphasis on an old and nearly forgotten truth, or a protest against some error. And their coming into being was in every case like an infusion of new blood in a decaying body, like a refreshing shower on the parched earth; like a renewal of life and faith in the eternal verities of God. I can say this with a good conscience even though I can not agree with all of them on some of their points either of doctrine or practice.

Separation Better Than Union

Indeed Dr. Riley, of Minneapolis, contends that the time has come for further separation rather than closer union. In his brochure, *The Christian Confederacy*, he affirms that Christianity, rightly defined, has come to a crisis of its existence, and that its entire future rests with the decision which must be made at once.

He says with perfect truth, as all of us can testify, that two men, belonging to different denominations may hold identical bases, while two belonging to the same denomination may be as remotely apart as Unitarian and Trinitarian, as the skeptic and the firm believer.

And he presents with striking force the incongruity of calling Dr. I. M. Haldeman of New York, and the late Professor Foster, of the University of Chicago, for example, both Baptists; of calling Dr. Reginald J. Campbell, of London, and Dr. G. Campbell Morgan of the same city, both Congregationalists; of calling Dr. L. W. Munhall, the evangelist, and the late Professor Terry, of Garrett Biblical Institute, both Methodists; of calling Dr. Mark A. Matthews of Seattle, and President Brown of Union Seminary, both Presbyterians." And might he not have added, of calling Dr. W. H. Griffith Thomas of Toronto, and some ritualist "Father" or broad churchman of the same denomination, both Anglicans?

These are cases of plowing with the ox and the ass together which the Bible condemns, and of two trying to walk together who are not agreed.

One argument for World Church Union that seems unanswerable to some is efficiency, by which is meant a maximum of result with a minimum of expenditure. But in the service of God that argument makes a discord. Christ answered it at Bethany, when He commended Mary for wasting the alabaster box of ointment on His head.

A writer in *The Christian Advocate* recently said with truth, that it is easier to raise a million for missions than to get a dozen strong men on their knees crying, "God be merciful to me a sinner." A world church union may get the million, but the small denomination and the small church in the denomination, in their separate struggle for life and maintenance are far more likely to get the sinners on their knees, and that is what the church is here for after all.

III

The Aim of the Proposed Union

In the newspaper reports of the conference on which I am commenting, it was the work proposed for the World Church Union that especially arrested my attention.

Churches must work together, it was said, to give expression on questions of civic reform, law enforcement, local moral questions, international morality and world peace.

Of course, no sane man will question the desirability or necessity of promoting these objects and no intelligent and balanced Christian will consider it well-pleasing to God to neglect proper occasion and opportunity as an individual to promote them. Personally, if the end will justify the allusion to myself, I am always interested, and actively so, in all of them. Part of my thought, and time, and means, as a citizen and a member of the great human family is devoted to them. In my capacity as editor of *The Christian Workers Magazine* I see that almost every issue touches upon some of these problems. To wilfully neglect my duty at the primary of the ballot box would trouble my conscience as a Christian man.

But the point is that these things are not the calling of the church considered either as an organization or an organism. And for the church throughout the world to become absorbed in them to the extent named, is practically for the bride of Christ to become a harlot.

By-Products of Christianity

To the extent named, the movement means local, state, national and international organization, according to the newspaper reports. It means a survey of world conditions; an elimination of competition in local church fields and in foreign missionary activities; a campaign of education; and a financial canvass next year "for probably \$750,000,000, to realize the cause." Of what? World-wide Christianity, it is called;

but the truth is that these things are only by-products of Christianity, and that when Christianity itself, pure and undefiled, is promoted by the evangelization of men, then these by-products are as certain to follow as the grass is certain to spring up after rain.

Just imagine what it would mean for the whole church as such, to unite for these things! Who would be left to preach the gospel, to win souls to Christ, or to teach the Word of God to men? Indeed, who would be left with time and strength enough, to say nothing of desire, to listen to them?

And since men are men,—even regenerate men are still men with the same mental and moral functions as before—if all so-called competition in local church fields and foreign missionary activities were eliminated, what secondary incentive would be left to stir them to proper action in the gospel? And God uses secondary incentives thus to stir His servants.

Finally, in this connection, if a campaign is to be put on for such a purpose where will a campaign for evangelism find room? And if \$750,000,000 must be raised for this, where can anything be raised for the advancement of fundamental Christianity?

IV

The Reconstruction Plea

The advocates of a World-Church Union are pictured in the newspapers, to whose reports I refer, as riding into power on the plea of reconstructing things after the war. They tell us that we are in a new world today, and that the church must adapt itself to new conditions.

This is being repeated so often, and in so many ways, that it may be well to look into it. Are we really in a new world, or is it the same old world trying to get a new grip on itself? As Major Kindersley says in his poetic address to the profiteers:

"No, the tale is the same as ever,
And the world will go on as before;
Our sons will be fooled and blinded,
As our fathers were of yore."

Has the nature of sin changed, or has it voluntarily weakened its hold upon humanity? Has any new and successful remedy been found for its ailment, or any better way of applying it than the old way? Has the gospel ceased to be "the power of God unto salvation to every one that believeth," or is it no longer necessary that "the foolishness of preaching" should save men?

The claim of these "unionizers" is said to be that the church is failing to function because its membership is "absorbed in the salvation of their own souls while the world goes to the devil," to quote a critic.

But as Dr. Andrew Gillies, in *The Christian Advocate*, casually remarks, they who say such things are evidently unconscious of the humor of it, for their statement is the very opposite

of the truth, and it has been so for more than a decade. During that time, and longer, there has been a steady change of emphasis from the glories and horrors of the future to the problems and duties of the present; from religion as a personal oneness with a divine person to religion as the performance of a set of duties; from the salvation of the individual to the salvation of society. And the danger that Dr. Gillies sees is the very danger towards which a World-Church Union would be steering us. It is the danger that the churches shall become mere agents of social service, "ethical asylums," as he calls them, instead of homes in which souls are born into a newness of life.

The Church and the Masses

And there is still another aspect of the question which Dr. Gillies does not touch. These "unionizers" charge the church with divorcing itself from the masses, and they urge their program of civic reform and law enforcement as necessary to hold the masses in allegiance to the church.

Without raising the query as to what spiritual advantage it would be to the masses to hold their allegiance to a church of that kind, it may be said that the facts refute their theory. During the past decades the church has been moving in the very direction they advocate; it has been doing more in politics and social service than ever before, and yet these same men affirm that our soldiers on returning from the battlefield will have nothing to do with the church until it is reconstructed. Does not this indicate that the reconstruction required should be on different lines?

The fact is that the policy of these would-be leaders is the very thing that is widening the breach between the church and the masses. The latter are coming to believe that the church is trenching on the prerogatives of the State. As a southern preacher puts it: "The church is endeavoring to enact into laws such ideals of morality and social reforms as she has been unable to inscribe on the tablets of the human heart. She is endeavoring to enforce by the strong arm of the government what she has failed to accomplish by moral suasion."

For this reason the masses are murmuring against the church. They are beginning to demand its abolition. They affirm that its abolition would not destroy religion, but democratize it, give it new power and life, while at the same time it would preserve the peoples' rights and liberties. And considering the church merely as a visible organization there is something in what they say.

V

Church Unity at Pentecost

Let me not close without seeking to build up on the ruins of that which has been cast down.

And yet I am not the builder. Thank God

the construction was wrought by the Lord of glory long ago. The inspired apostle reveals it in the fourth chapter of Ephesians, where he exhorts Christians to walk worthy of the vocation wherewith they are called, and which vocation he has enlarged upon in his earlier words. We are to do this, he says:

"With all lowliness and meekness,
with long-suffering, forbearing
one another in love,
"Endeavoring to keep the unity of the
Spirit in the bond of peace.
"There is one body, and one Spirit,
even as ye are called in one hope of
your calling."

In other words, Christian union and in that sense, church union, is not something which we have to make, or which we can make. It is not our affair at all, as another puts it, either to create or produce it. It has been made for us and our obligation is solely to endeavor, or give diligence, to "keep" it.

On the day of Pentecost when, by one Spirit we all were baptized into one body (1 Cor. 12:13), Christian unity became an accomplished and eternal fact. The body into which we were baptized is the body of Christ, of which body we are all members, who have come, in the New Testament sense, to believe on and confess Christ.

As Professor Ströeter says: "It thus becomes idle and mischievous to attempt true Christian unity on the basis of doctrinal agreements or of church federation. All such efforts have in them the germ of death and come far short of the glory of God. They are obstacles in the way of attaining the divine purpose because they so closely resemble the genuine article that they prevent the latter from receiving its proper recognition."

Our duty then is to "keep" the unity which God has made. And He tells us how to keep it. Not by outward bonds of conformity, not by passing of resolutions, not by coming together in acts of neutral service, not by letting down the demands of truth to the level of a worldly understanding, not by compromising "the faith delivered to the saints once for all," not by substituting the ideals of men for the high calling of God, but by

"Lowliness and meekness, with long-suffering, forbearing one another in love."

Newspaper Advice

In all this present agitation for World-Church Union it has been left for *The Baltimore Sun*, a secular newspaper, to utter the truest word that I have read, when it said editorially:

"We believe the principles of the Christian religion are absolutely essential to the safety and the welfare of the world. But if they are

to prevail, the churches themselves must be reconverted—not in creeds, but in spirit and in life. No elaborate platform of agreement is necessary to bring about a league of churches. The only thing necessary is that they should 'co-operate in Christian work as brethren.'

"To be 'brethren,' in truth and in deed, does not require surrender of creeds or compromises in faith; but it does require the eradication of hate and prejudice, and the supremacy of the Spirit of Christ, the spirit of brotherhood, the spirit of love. It is going back simply to the first and second Christian commandments—'Thou shalt love the Lord thy God with all thy soul, and all thy strength, and all thy mind;' and 'Thou shalt love thy neighbor as thyself.'

"A long journey for hate and prejudice; but it must be made if the Christian church is to be saved and is to save the world."

Moreover, this unity thus made by the Holy Spirit is not one to evaporate in words, but manifests itself in deeds. "For unto every one of us is given grace according to the measure of the gift of Christ."

These gifts are apostles, prophets, evangelists, pastors and teachers, who have a mighty and blessed service to render their fellowmen, even "the perfecting of the saints." And the perfecting of the saints in its turn is that they may engage in the work of ministering for the edifying of the body of Christ.

The Highest Altruism

Nor is this a selfish or self-centered work, since the church is set for the salvation and blessing of the whole earth. This is the highest altruism, the most enduring philanthropy, and the greatest of all forms of service for the social betterment of the human race.

As men and neighbors, therefore, as those of one blood and of one kin, let us do all that we can legitimately to reform the city and the state, to enact and enforce good laws, to promote international morality and world peace. As citizens let us be found working or fighting together shoulder to shoulder for these things; but when it comes to the formation of a World-Church Union or an Inter-Church Movement to promote them, let us beware lest we be found fighting against God, betraying the Lord for thirty pieces of silver, and selling our birthright for a mess of pottage.

[Following the delivery of the above address, requests were made by representative Christian leaders in the audience from several cities, that it be supplied for distribution in pamphlet form.

This suggests the question, How widely and to what classes of persons might it be desirable to distribute it? Also, whether any of our readers may be moved of God to furnish a fund for this purpose.]

The Present Rise and Ultimate End of Democracy

By Pastor D. M. Panton, B. A., Norwich, England

I

Democracy

DEMOCRACY is the world's last hope for achieving Utopia. Never was the clay—the brittle, unstable, fragile populace—more freely mixed in, yet hopelessly unamalgamated with, the hard crushing iron of imperialism (Dan. 2:43). Democracy has this year reached in England a force and flood nothing short of a bloodless revolution. The Reform Act of 1832 enfranchised half a million middle-class people. The Reform Acts of 1867 and 1884 added three millions of the working classes. In 1918 the poll has been far more than doubled at a stroke of the pen, making a total of twenty-one millions, in what the *Times* (Oct. 22, 1918) has described as "the most far-reaching representation of the people act in the history of the world." The inclusion of seven million women has brought us within range of democracy's last possible development—adult suffrage, with cabinets and parliaments embracing both sexes.

II

God and Democracy

It is essential that we should grasp the attitude of the Most High to modern democracy. Democracy—"the government of the people, for the people, by the people"—is the long-suffering of God granting to the less cultured classes such political power as will prove whether the miscarriage of all human government is due to its form, or to its sin; so that, when moral disaster overtakes republics equally with empires, every mouth may be stopped, and every order of sinner—whether Chaldean absolutist, Persian satrap, Greek oligarch, Roman militarist or modern democrat—be proved, by sin, equally incompetent to control the world. To prove whether bad government springs from ancient barriers—monarchy, peerage, or sex—God grants adult suffrage at last, until the whole colossus—man—collapses in ruin. And it is exceedingly remarkable that an exactly parallel test, with a like piebald effect, holds good in the Christian church. For through Plymouth Brethrenism, probably the most democratic polity ever known in the church of Christ, God has appealed to a democratic age with a spiritual appeal of pure democracy; and so also the last church named in Scripture, and that which will precede the final crash, is Laodicea—"judgment by the people"—God's closing probation of the organized church, in which He entrusts the maximum power to

the non-ministerial elements of the assembly. Be it also observed that, exactly as the iron runs parallel with the clay in the sphere of the State, so the birth of Brethrenism was simultaneous with the birth of the Oxford Movement—a sharp reaction to the most extreme form of the monarchical episcopate. For in both State and Church the whole organism is being tested (in grace and love) down to the last man.

III

Vast and Changing Forces

For now we see the goal to which God is tending. Every form of government, when administered by righteous men, brings ample blessings in its wake; it is iniquity, and not polity, that wrecks nations. At the same time it is true that, exactly as apostles, directly inspired and miracle-gifted, ruled God's ideal church, so even among nations wholly regenerate at last, God's ideal government is literally aristocracy—not rule by the good, much less rule by the many, but rule by the best. (Rev. 22:5). A Tsar who abandons Jehovah for a Rasputin is given over to be shot; a Red Republic, abolishing all law courts (*Times*, Sept. 10, 1918) and flinging open all prisons, goes down, sooner or later, in blood and fire. The vast and changing forces which we are now confronting, threatening not forms of government, but government itself, have been thus strikingly stated by a close and shrewd political observer, Mr. Frederic Harrison. "Would that men could see that we are living not only in the crisis of the greatest war that has ever afflicted mankind, but also in the advent of revolution, at once material, moral, and spiritual; wider, I believe, and deeper than any which in some thousand years has transformed civilization on earth. The Russian Revolution, in its scale of population and area, in its overwhelming changes, in its suddenness and velocity, exceeds any revolution yet known. Now in a state of revolution things move, change, appear and disappear with lightning velocity. Things which we imagine to be trifles swell up into incalculable forces: changes, which in normal times could hardly be worked through in generations, spring up completed in months or weeks."—(*Fortnightly Review*, March, 1918). For spiritual agents in the unseen are precipitating a world-crisis at lightning speed. "In the course of the present Armageddon," says Mr. A. P. Sinnett, the theosophist, "unseen powers embodying loftier knowledge than common humanity has yet reached are taking part in the

struggle. Some of us are in conscious touch with them."—(*Nineteenth Century*, March, 1916).

IV

The Collapse of Democracy

For it is slowly dawning on careful thinkers that world-salvation is no more lodged in democracy than in monarchy. It was Grote, heart-broken over democracy, who said, "I have outlived my faith." The idea that the world is safe in the hands of any class of the unregenerate is a pure chimera. In 1906 labor groups, by a card-vote, advocated the expulsion of religion from the schools by 817,000 to 76,000; in 1907 by 1,239,000 to 126,000; and in 1908 by 1,433,000 to 131,000. "In all the Russian schools have been organized compulsory lessons, beginning with the youngest children, called 'Atheism courses,' to train them in the non-existence of a divine being" (*Times*, Dec. 28, 1918). How stern was the disillusionment that awaited Charles James Fox when he cried, on the fall of the Bastille: "By how much is this the greatest event that ever happened in the world, and by how much the best!" "I am sorry," exclaimed Kerensky, in the crisis of the Russian Revolution, "that I did not die two months ago; I should then have expired still dreaming the splendid dream that Russia had awakened to a new life. I no longer cherish my former certitude that what we see before us are conscious citizens and not mutinous slaves." (*Fortnightly Review*, Dec., 1917.) More than one democrat (like Rauschenbush) is said, since the war, to have died of a broken heart. For in democracy we have reached human bedrock; if this last trusteeship of power fails, there is nothing beyond. For the unregenerate democrat is as swift to shed blood as the unregenerate autocrat—in war, in civil strife, or in persecution. The red flag marches with the machine-gun and the black cap. "No prison for our enemies," cries Trotsky, "but the guillotine! It is not immoral for a democracy to crush another class; that is its right." (*Times*, Dec. 18, 1917.) For the internecine struggle of the iron and the clay points not alone to political conflict, but to military—that is, to civil wars. "As I think of the days that are coming," says Mr. Frederic Harrison, "days that I am too old to see, the idea haunts me that, immeasurable and unforeseen as the events of these four years have been, events even more incalculable and more prodigious may await this sorely-tried people." Class wars, industrial wars, religious wars, even sex wars may lie ahead; for "brother shall deliver up the brother to death," our Lord says, "and the father the child." (Matt. 10:21.)

V

Lawlessness the Cradle of Absolutism

But a further fact unfolds itself. Lawless democracy produces an invariable ultimate dictatorship. Iniquitous anarchy and iniquitous

tyranny act and react in a vicious and ineludable circle. Napoleon, in his youth, was a fanatic for Rousseau, and carried with him to Waterloo the whole of the works of Voltaire: "It was I who closed the crater of anarchy," he exclaimed. "I alone can tame them." Only the iron hand can restore a community disintegrating into intolerable anarchy, and vast world forces are making a miraculous Napoleon inevitable. "The ideal of world-dominion," says Professor L. P. Jacks, "now prevalent everywhere, implies an enormous sense of power. Yet there is also a widespread feeling at work that the human world of today has grown too big to be manageable by any existing methods of political control, a consequence of the enormous increase of mass, measured in terms of population, which has taken place in all the great empires of the world; that no government is competent to deal with the immense and incalculable forces of which modern communities are the seat." (*Land and Water*, Feb. 28, 1918.) The world is waiting for a huge grasp, miracle-endowed. So the most advanced modern thinker, Nietzsche, says, "The greatest modern event is this, that God is dead"; and "Napoleon was the incarnation of the noble ideal of the superman." It was by democracy that Napoleon was thrown up into sovereign power, and by the guillotine and the bayonet that he kept it; and it is perfectly possible that, as the French Revolution created Napoleon, so revolution throughout Europe, the brain of the world, may create Antichrist. Bolshevism deliberately aims at world revolution as a stage towards universal centralization; and "Russian soldiers and peasants who hope for a return to civilized life—and there are thousands—say, 'The Emperor has left us. Only the allies are left. If they don't come, the Antichrist will!'" (*Times*, Dec. 28, 1918.)

VI

Messianic Democracy

For democracy, in common with imperialism and every other modern movement, betrays most dangerous Messianic symptoms. "What is happening now throughout the world," we are told, "is equal in importance to the events which occurred at the time of Christ and after. The Russian Revolution may be said to herald the second coming of Christ, the revelation of which will come again out of the East—out of Russia; not the end of the world, but the end of the false civilization of Europe." (*English Review*, June, 1918.) Lassalle, who was, with Karl Marx, the founder of Socialism, "is looked upon by his disciples," says Lavaleye, "as the messiah of socialism. After his death they venerated him as a demi-god. To them he is the object of a real worship. Numbers still (1883) believe that he did not die and that he will come again in his glory, to preside over the great revolution and reorganization of society." (*Contemporary Social-*

(*ism*, p. 54.) It is very remarkable that it is the most prominent republican in England, to whom all kings are "usurpers, accidents, and absurdities who bear crowns and scepters," who is the most urgent in proclaiming what can only work out as a god-emperor, as "the underlying spirit of democracy, the real thing in democracy." "The time is at hand," says Mr. H. G. Wells, "when God will come into the world and rule it; this time is close at hand; in a little while God will be made manifest throughout the earth, and men will know Him and know that He is King." (*The Soul of a Bishop*, p. 173.) "The East," said Napoleon, "only awaits a man." "I have never met a German soldier," says a captured German, "who did not regard the Kaiser as a god." (*Times*, Nov. 2, 1918.) Solemn indeed is the implication for ourselves. In the Finnish Revolution, a decade ago, the clergy were forbidden to preach on the last judgments. "Demos," says Sir Robertson Nicoll, "will not necessarily use his power with wisdom and justice; he will do the very reverse if he breaks away from the rule of Christ. An irreligious democracy will end in a state of society worse by far than has ever been witnessed in a Christian civilization." For it is the Beast, not the Woman—the imperial power, not the ecclesiastical—which the Spirit paints entirely scarlet (Rev. 17:3). *Antichrist will be born in the cradle of anarchy.* "Never was there such fanaticism as now, dominating Germany. During these last few days you could not go anywhere without seeing everything daubed red. Soldiers wear red in their caps or the red favors on their tunics. If a man is unable to show his color in any other way he lets a streak of red into his trousers or sleeves. Sometimes they cover their clothes with a light coat of red paint. Children are running all over the place in red knickers or frocks, their wooden sabots painted red. Crowds are continually rushing through the streets mad with excitement. Some members of them, armed with brushes and pots of red paint, visit all public buildings, laying claim to them for the Republic by setting upon them this unmistakable sign of the social revolution." (*Times*, Nov. 12, 1918.) In the French Revolution the Archbishop of Paris was compelled to declare—and did—publicly and formally in Notre Dame, that the Holy Scriptures are a forgery, and the Christian faith a fraud and an imposture. It is for us to deepen our grace-life incalculably if we are to confront the coming storms.

VII Maranatha

"In the days of those kings"—could any music be sweeter to our ears?—"shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). The epoch of the struggle of the iron and the clay is the epoch of the return of Christ. The advance of democracy over the ruins of monarchies is so sure and rapid that, were the advent indefinitely delayed, it is doubt-

ful if many kings—assumed by prophecy as present at the end—would survive. The fallen thrones of the Tsars and the Kaisers; the seven monarchies swept away in Germany almost in a night; the sudden rise of new republics—China, Russia, Portugal; the twenty-two nineteenth century republics in South America—all warn us that the hour is late. The clay has come out master in the Great War, but the Iron will be Lord at last. Anarchy will create Antichrist, and both together will force the miraculous intervention of God. How constantly should one pray, as expressed in the golden words of Richard Baxter, be upon our lips: "Hasten, O my Saviour, the time of Thy return! Delay not, lest the living give up their hopes; delay not, lest earth should grow like hell and Thy Church be crumbled to dust. Oh, hasten that great resurrection day, when the graves that received but rottenness, and retain but dust, shall return Thee glorious stars and suns. The desolate Bride saith, Come. The whole creation saith, Come, even so, come, Lord Jesus."

THE CALL FOR A CONFERENCE ON BEHALF OF ISRAEL

The remarkable events of the past year, the general interest in the Jewish question, the insistence of the Jews themselves, at the Peace Conference, for equal rights and recognition as an independent nation in Palestine, all of which are unmistakable evidences of the literal fulfillment of the "sure word of prophecy," make it highly important that another conference should be held in behalf of Israel.

The true church has a very important work in this hour of crisis. As the prophet Daniel "understood by books" the program of God for the Jews in his day, and gave himself to prayer that God's purposes should be accomplished, so we should discern the "signs of the times," and co-operate with God "while it is day," in order to hasten the consummation of His great plan for Israel and the nations.

We therefore cordially invite all who love the Lord and His people, to gather with us in a *Jewish Prophetic Conference* to be held, God willing, from Tuesday to Friday, May 20-23 inclusive, in the Auditorium of The Moody Bible Institute, corner N. La Salle St. & W. Chicago Ave., in Chicago. We urge all Christians to pray earnestly for God's blessing upon the Conference and to be present if possible, and co-operate with us in making it widely known.

The Chicago Hebrew Mission,

Headquarters, 1505 S. Sawyer Ave.

CHAS. A. BLANCHARD,

President.

WM. E. BLACKSTONE,

Vice-President.

NORMAN H. CAMP,

MRS. T. C. ROUNDS,

WM. R. McCARRELL,

Conference Committee.

The Queerest Book in the Bible

By Rev. Max Wertheimer

An Address at the Moody Tabernacle, Stenographically Reported

I SHALL speak this evening on the queerest book of the Bible. I once asked a person what he thought was the queerest book of the Bible and he replied: "O they are all queer."

Well that depends, of course, upon the speaker. I have in mind one particular book—the book of Ecclesiastes, and I want to give a few illustrations from the book itself to show its queerness.

Turn to the ninth chapter: "I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

"Time and chance happeneth to them all." You see it's in the Bible.

Let me give you another. "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."

And then in the tenth verse, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

A Source of Religious Hobbies

A good many people get their hobbies out of this book of Ecclesiastes. For instance, the Roman Catholic Church will prove from this book that no one knows now or at any time whether he is saved.

But, you say, "How do they get this doctrine?" Look at the fifth verse: "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." "The living know that they shall die, but the dead know not any thing." So, they do not know any thing.

The fatalist, the man who believes in blind faith, gets his hobby out of this book, too. For instance, the second verse says: "All things come alike to all men." If all things come alike, then what is the use of trying? Do you see? Well, that is the fatalist's idea.

Then the libertine, the fast man, gets his hobby out of it. It says in the second verse: "As is the good, so is the sinner." "If there is no difference between the good and the sinner, why we can live just as we want to." That is the hobby of the fast man.

Then the infidel gets a hobby: "Neither have they any more a reward"; he says the dead have

no longer any reward. They have Scripture for believing as they do; but they get all these hobbies from this book of Ecclesiastes.

Do you not see how queer the statements of this book are?

"But it is in the Bible,"—all these folks tell us, and they can prove it, too.

The Key to the Book

Has there been a mistake made? When the Bible was compiled, was this book slipped in unawares? Did it get in by some mistake?

You know there is a great difference between theology and science. What is theology? It is man's reasoning about the Word of God. But what is science? It is man's reasoning about the works of God. See?

Some people have made a very queer statement. For instance, they reject Genesis because it does not agree with the latest ideas of science. Therefore they say that Genesis is not scientific. Others have said that because the book of Ecclesiastes does not come up to the theological standard of truth it has no place and it ought to have no place in the Bible. Well, they are all wrong.

Now, what seems to be the purpose of this book? Have you ever seen a palace with a great many doors and gates to it, and as you walk around it, you wonder how any one ever can get into a palace like that. You could walk around it time and time again, and never be able to get in through any of the doors. But suppose you have a little key and insert it into the lock and the lock opens, then you can get in without any difficulty at all.

Well, every book of the Bible has a key, and I want to give you a few key-thoughts and key verses of this book.

For instance, one key thought that runs through the book is this: "Under the sun." That occurs twenty-eight times in this book. The phrase "Under the heaven" occurs three times. "Upon the earth" occurs four times.

Then we have another key verse which runs through the book which is "Vanity of vanities, all is vanity." That occurs twenty-eight times. Then we have still another: "I observed in my heart," which occurs twelve times.

In the Hebrew we have a peculiar word for man, "ish," but that word never occurs in this book. The word for man in this book is in the Hebrew, "adham," not un fallen Adam, but Adam as you meet him around the corner anywhere, any day. That word occurs forty times.

Then we have a peculiar word for God. The Hebrew word for God is Jehovah, but that word

never occurs in this book at all. The word used here for God is Elohim, which occurs forty times.

What is this book about? People have speculated as to the authorship of the book, but instead of speculating, if they would only notice the latch keys of the door, at the very first verse of the first chapter, it would tell them exactly. Listen: "The words of the Preacher, the son of David, king in Jerusalem." There was only one son of David, king in Jerusalem, and his name was Solomon.

People have wondered and wondered what this book is about. Solomon got to thinking of life, and wondered if after all life was worth living. "Is there anything under the sun, under heaven, or on earth, which if a man pursues and finally gets hold of, and clutches to his bosom, he can say: 'Yes, I have got it now; I am happy now'?"

Is Life Worth Living?

He puts before himself this question: "Is life worth the living?" The first thing that he does is to get an answer from nature. Remember how it begins in verse four, of the first chapter: "One generation passeth away, and another generation cometh: but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

He observed all of nature, and what is the result? He found absolutely no answer to the question, and comes to this conclusion: "The eye is not satisfied with seeing, nor the ear filled with hearing." The eye wants to see more, and the ear wants to hear more; therefore, no satisfactory answer was secured.

Then he says: "I am going to study, I am going to become a great student." You and I, in America, would say: "I will go to the library and look up all the statistics and tabulated facts, and compare and contrast until I can arrive at some conclusion." In the thirteenth verse, he says: "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit."

There are lots of folks who think they can go to bed like a dunce and wake up like Shakes-

peare. Well, it can not be done. "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

"I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge.

"And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." He did not get the satisfactory answer for which he sought. A good many people in the city of Chicago, will, by sorrow and by sadness, by and by, come to the same conclusion.

"Well then," thought Solomon, "what is the use of pouring over volumes, when I can not find out what I want? I will just plunge in pleasure." "I said in mine heart, Go to now I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure."

"Enjoy pleasure"—that is the topic today. Listen now to what Solomon says: "Behold this also is vanity."

I may as well define this word "vanity." When you and I were children, we made bubbles, soap bubbles, which reflected every color of the rainbow, pretty things they were, but in a minute they were gone. Where? Why they burst into nothing! That is vanity. So that is the conclusion that Solomon arrived at.

"I said of laughter, It is mad; and of mirth, What doeth it?" Sometimes we see a lot of laughing going on, a lot of nonsense, what does it accomplish? Now, the very fact that he takes up another experiment shows that he did not find any satisfaction in this experiment.

A mother said to her daughter who wanted to go out and have a good time, and to run after the boys, and the like: "Daughter, do not go, do not go out. I did the same thing when I was your age, and I suffered for it later. I wish you would not do it."

"Well, mother, I want to go through the mill, too."

"All right, then suffer," her mother told her.

You see, that's the way! Suffer! If you do not want to profit by somebody else's experience, and advice, why suffer!

Next, he says: "Since I can not find any satisfaction in pleasure, and in mirth, and in laughter and having a good time,"—I will tell you what I will do; I am going to stop thinking of it, and every time a thought comes to me, I will drive it out; I am going to drink heartily.

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom

and to lay hold on folly, till I might see what was that good for the sons of men, which they should do unto the heaven all the days of their life."

There is no satisfaction in drink. No drunkard has any real satisfaction in it. Other lecturers on temperance, and anti-saloon men have told you enough about that.

Having found no satisfaction in wine, and that sort of a life, Solomon now tries something else. He says, "I am going to get busy, and I want you now to notice how prominent the personal pronoun "I" is in the next few verses: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees:

"I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces:

"I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

"So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour."

I tell you there are many more fools that would be willing to have that sort of an experience.

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

I dare say that 95 per cent of all the folks in Chicago will not believe this. Well, they will find it out by and by! How? By suffering!

Let me go now to the twelfth verse, where he gets to philosophizing again, and thinking: "And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life."

"I was on the verge of committing suicide. I hated life." Did you ever hear of a multi-

millionaire, seemingly having everything he wanted,—and in the morning paper you found that, living as he did in exquisite environment, without any seeming cause for worry, he had committed suicide?

You say, "Why, why did that man kill himself?" He hated life.

There was a professor in college that the boys were very fond of. From morning to morning he spoke on psychology. Then one morning the college was stirred by the report that he had committed suicide. Why? He hated life.

There was a healthy man in Boston,—had everything under the sun that he wanted, he could change his dress three times every day; the doors of society were ever open to him. One day he left a note in his apartment to this effect: "I am committing suicide. I am sick and tired of this constant dressing and undressing." He hated life.

I want you to notice, beloved friends, that Solomon was on the verge of committing suicide. It was only the goodness and mercy of God, who had other purposes for Solomon, that withheld him from that step. Listen to what he says, "Therefore I hated life, because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." Every thing he tried proved to him that all was vanity. "All is vanity."

Now, let us go to the last chapter, because I cannot go through the whole book, the last two verses of the chapter: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Did Solomon ever keep those commandments? Is there any man that has ever kept them?

You say, "No." Well, what is the use to find out a thing that we can not do? Is it a failure again?

In every single chapter we have "Vanity of vanities"; even the last statement proves that no man has ever kept it. "Fear God and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." But who has ever kept His commandments?

What is this book for then? This book is a picture of a man without God, and without Christ, and without the Holy Spirit trying all the schemes and experiments he can discover to find out whether life is worth the living.

Is this book inspired? Why, this talk of Solomon's is exactly the way the natural man would talk.

Why Solomon's Life Was a Failure

Let us find out some reasons why it is that everything that Solomon undertook proved to be a failure.

The first is because sin is in man. Do not forget that! I want you to see that Solomon found this out. At chapter seven and the twentieth verse, he says: "For there is not a just man upon earth, that doeth good, and sinneth not"; and the last clause of the third verse of chapter nine, "the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Sin, sin, sin.

Try as he would, Solomon was always confronted with failure, and so it will be with any man who will omit the sin question, he will be confronted continually with failure and with vanities.

The second reason why everything Solomon undertook proved disappointing, is because sin is in the world.

You say, "Well that is the same thing." No, it is a very different thing. There may be sin in man and not in the world. After Adam and Eve had sinned, God cursed the ground, so that the ground should bring forth thorns, and thistles, and briars and weeds, and we are told in Romans eight that God has subjected the whole world unto vanity.

Oh, now we know where vanity is coming from! He has subjected the whole world unto vanity. That is what the Word of God says. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

What seems to be the object of our waiting? Why, so that man should not concentrate his affections upon anything earthly, or get satisfaction from it. And man never will receive satisfaction from anything earthly.

Who can satisfy man completely? God. He is the only One. He can completely satisfy. Augustine said after he came to the Lord, having gone through several trying experiences, and failures, "Oh God, Thou hast made us for Thyself; our hearts are restless; but Thou alone canst give us rest."

In our hymn books, we find this:

"Change and decay in all around I see;
Oh, Thou that changest not, abide with me."

The third reason is because there is a devil. I shall not dwell on that now, because tomorrow I expect to tell you further about him. He is here, and he will sidetrack and counteract anything and everything that is good.

The fourth reason why everything he undertook failed, was because he would not listen to the Word of God. I want to read a few words from the seventeenth chapter of Deuteronomy: "When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him

king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses."

Then verse seventeen: "Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests of the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, and to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

The Lord said, that a king should not multiply horses unto himself. This man, Solomon, turned his back on the Word of God, and multiplied horses unto himself like a fast man.

The Lord said a king should not love strange women; Solomon had seven hundred wives, women who were Moabites, Ammonites, Edomites, and so on. He did just about as he liked. He had about a thousand women in his harem.

He turned his back upon the Word of God, hence he could never prosper in the things he undertook. And nothing we undertake will prosper if we turn our backs upon the Word of God.

Listen, now to my last point: Solomon failed in everything because his standard was too low.

What was his standard? Under the sun. Our standard is above the sun; risen with Christ, seated with Him in the heavenly places. That is above the sun.

Solomon failed because his wisdom was used for earthly purposes; a greater than Solomon is here tonight—the Lord Jesus Christ; and His wisdom is the wisdom that cometh down from heaven.

I am not a prophet, nor the son of a prophet, but I am willing to predict something; and I am willing to write the epitaph upon the tombstone of any man outside of the Christ of God, tonight, that turns his back against the light that is revealed in the Word of God, and rejects Jesus Christ.

I am willing to write the epitaph of the man, and I tell you what I would write: "Vanity of vanities, all is vanity," as far as success is concerned in God's holy sight.

Any one that is submissive to the lordship of Jesus Christ, I would write this epitaph: "For me to live is Christ; to die is gain."

Lydia the Responsive

By Professor A. T. Robertson, D. D., Louisville, Ky.

THERE are few characters in the New Testament more attractive than Lydia, of Philippi. Luke has drawn her portrait with wonderful clearness in Acts 16. She is not mentioned elsewhere. A number of points stand out very definitely.

1. A Progressive Woman of Business

There is a curious modernness about Lydia, of Thyatira, seller of purple in Philippi (Acts 16:14).

Strabo calls Thyatira a Mysian town, but Ptolemy locates it in Lydia. It was on the border of Mysia, but in Lydia, and was included by the Romans in the province of Asia. It was a flourishing trade center, though surpassed by Ephesus, Smyrna and Pergamos. It is one of the cities addressed in Revelation (2:18-29). There were numerous guilds like the clothiers, braziers and dyers. Lydia evidently belonged to the guild of dyers in Thyatira as "a seller of purple."

Purple was the color of the official stripe on the Roman togas worn at Rome and in the colonies. Thyatira was chiefly famous for the fine purple cloth manufactured there. The country of Lydia was the richest and most prosperous in Western Asia Minor.

It seems clear that Lydia was a woman of means to be able to deal in this expensive clothing. The very term "royal purple" is suggested by her business. It is not clear whether Lydia is her real name or merely "the Lydian" to the people of Philippi. Horace employs the name for Roman women and finally at any rate in Philippi she was called Lydia.

She is not mentioned in Paul's Epistle to the Philippians. She may have returned to Thyatira or she may have been dead by then. It is suggested that Paul refers to her under the name Euodia or Syntyche (Phil. 4:2). Renan has even argued that she was Paul's wife and is addressed in Philippians 4:3, "true yokefellow." But that carries one very far afield in the realm of mere speculation.

Since she had abundant means, it is quite possible that she could have met the expenses of Paul's first trial in Rome unless, as Ramsay thinks, Paul had come into possession of his father's patrimony. We are to think, then, of Lydia at the head of a large establishment that employed many women. (cf. Acts 16:13).

Philippi, like other cities in Macedonia, (Berea, Thessalonica) allowed more freedom to women than they enjoyed in Athens, Corinth or Ephesus (cf. Ramsay, *St. Paul the Traveler and Roman Citizen*, pp. 224, 227, 232). Macedonian inscriptions show that women enjoyed higher social positions and considerable freedom. In Thes-

salonica (modern Saloniki) Paul won "of the chief women not a few" (Acts 17:4) and in Berea many "of the Greek women of honorable estate" (Acts 17:12). It is quite appropriate therefore, now that women have won citizenship in Britain and in America (many states), to note their activity in Macedonia. In the recent war Lydia would have been at home and a leader beyond a doubt.

She was not discounted in Philippi because she had a trade. Indeed, we may see the day when the idle woman is the one to be pitied and who has to apologize for her idleness. The chief business woman of the world is the one who manages her home successfully and within her husband's income, especially if he happens to be a preacher. She is the excellent woman of Proverbs 31.

"Her clothing is fine linen and purple.
Her husband is known in the gates."

It is not known whether Lydia was married or not. If so, she was probably a widow. But certainly her husband would have said of her,

"Many daughters have done worthily,
But thou excellest them all."

2. A Zealous Proselyte of the Gate

She was "one that worshipped God" (Acts 16:14).

This is the technical description of the "God-fearers" or proselytes of the gate, as the later rabbinic language has it. Cornelius is so described (Acts 10:2, 22). See also Acts 13:16, 26, 50, etc. They stood at the gate, but had not formally entered into Judaism by the rite of circumcision. They were no longer polytheists, but were devout worshippers of the one true God. They attended the synagogue worship and contributed liberally to its support. And yet they ranked not technically as Jews in all ceremonial matters, for they had not taken the final step. So Peter apologizes for entering the house of Cornelius (Acts 10:28).

It is from these "God-fearers" that Paul usually wins his first converts from the Gentiles. So it is in Philippi. His first convert in Europe is a woman and a proselyte of the gate.

Lydia may have become interested in Judaism in Thyatira, for there was a large Jewish colony there. The cult of Cybele flourished among the heathen in Thyatira and this voluptuous nature-worship led to much immorality. There, as elsewhere, the higher type of the heathen turned to Judaism for help in the world of darkness about them. Certainly Lydia was earnest in her interest in Judaism, since she and her group of women went all the way from Philippi to the riverside (the Gangas or Gangites) some miles away in order to worship God in the "place of prayer."

This term is sometimes used for the synagogue and then again for any house or place when prayer is offered (3 Macc. 7:20). It is not possible to decide how it is employed here, though it may be noted that Luke has synagogue elsewhere as in Acts 17:1.

The location of the place of prayer so far from the city suggests that the Jews were a small group in Philippi. In Thessalonica they are a powerful body for it was a great commercial city. Philippi was a Roman colony and a sort of military outpost.

The river was convenient for the ceremonial ablutions of the Jews. But the point to note about Lydia is that she took the trouble to go to this out-of-town place of prayer to worship God with a small body of Jews. There were plenty of excuses that she could have found for not going whether she walked or rode a donkey. But she went. In these days of slackness about attendance at public worship the example of Lydia, the proselyte of the gate, is quite pertinent.

We are not surprised to find that Paul and his company went out there, even though it was not certain that there was a place of prayer in that locality. They "supposed" it to be there (Acts 16:13) and went on in the hope of finding it.

3. Listening to the Travelling Jewish Preacher

We do not know what it was that caught Lydia's attention in Paul's message. It was a common thing in the synagogues for the Jewish stranger present to be given an opportunity to speak a word of exhortation. At Antioch, in Pisidia, "after the reading of the law and the prophets the rulers of the synagogue sent unto them (Paul and Barnabas), saying, brethren, if ye have any word of exhortation for the people, say on." There by the river-side at the place of prayer no such formality may have been observed.

The fact that only women are mentioned in attendance seems to imply that it was not a real synagogue out here by the river, but only a place for prayer and ceremonial ablutions. Philippi was a Latin town and few Jews were there. The rabbinical rule was that ten men were necessary to form a synagogue.

It looked like a poor opportunity for the great apostle to the Gentiles to make a beginning for the conquest of Europe. He had responded to the Macedonian cry and found no opening in Philippi at all. And there seemed to be small promise here. Some men would have returned to Philippi without preaching to this handful of Jewish women, some of them proselytes. Indeed, it is likely that it was more conversation than public address, for Luke says "We sat down and spoke," (imperfect tense).

Perhaps each of the four (Paul, Silas, Timothy, Luke) engaged in conversation with a separate woman. Paul spoke to Lydia and by and by all

may have listened. I heard D. L. Moody say that he knew of more souls saved by his conversation than by his preaching. One recalls Jesus and Nicodemus, and Jesus and the Samaritan woman at Jacob's well. It is more spectacular to deliver a public address and this has to be done. But it should never be above the will of the greatest preacher to talk to a single person about his salvation.

Lydia was at once interested in what Paul had to say. She kept on listening, (imperfect tense). Paul was no doubt eager to win this woman to Christ. He did not feel that it was a small beginning. Missionaries today have to start their work in just this way. One wins one. And Lydia was eager to hear it all.

4. Lydia's Heart Opened

"Whose heart the Lord opened to give heed unto the things which were spoken by Paul." Paul soon saw that Lydia was deeply concerned in what he was saying. That is what stirs a preacher most, when he sees a soul responding to the word of God.

Luke says that "the Lord opened" Lydia's heart. That is God's part. But Lydia listened and gave heed. She did her part and gave the word of God a chance to do its work. It is certain that more people would have their hearts opened if they listened attentively to the message. It is a hard thing for most people to concentrate their minds upon a given proposition for a half hour or so. Few are willing to face squarely and frankly for one hour their personal relations to God.

It is a solemn thing to have to deal with a soul in such a plastic moment. A false note may repel the inquirer. The preacher must become a fisher of men. He must know how to draw the soul to Christ. We need not worry for fear that the Lord will not open the heart of the seeker after light. That is God's task and responsibility. Let us be sure that we do our full duty in making the way plain and in making Christ attractive to sinners.

It is not clear that Lydia was converted on this first visit of Paul to the place of prayer, though that was likely the case.

Paul had this ground of joy, he had won Lydia to Christ, but he did not know what a prize he had captured. She was a prophecy of the great army of noble women through the ages who would rally to the standard of Jesus in Europe and in America. Jesus was to set the women of the world free in due time. It was an historic occasion when Lydia gave her heart to Christ. Woman can never repay the debt that she owes to Christ.

5. Following Her Lord in Baptism

Evidently Paul had spoken of baptism as the next step after conversion. Paul did not make baptism essential to salvation. He was not a sacramentalist as is plain from 1 Corinthians

1:17: "For Christ sent me not to baptize, but to preach the gospel." And yet Paul did not baptize Lydia as of no significance. He found in it a picture of the heart of the gospel: "We were buried with him through baptism into death" (Rom. 6:4). So Lydia gladly submitted to this ordinance that in a mystic sense proclaimed death to sin and resurrection to the new life in Christ.

Probably Paul himself baptized her, though his rule was to leave the baptizing to others (1 Cor. 1:16). There was apparently little delay on the part of Lydia. As yet no church seems to have been organized in Philippi, but that came soon.

6. Leading Her Household With Her

Lydia's "household" was baptized also. That was true of the household of Cornelius (Acts 10:44, 47; 11:14), of the jailor (Acts 16:34), of Stephanas (1 Cor. 1:16), and of Crispus (Acts 18:8).

In the case of Lydia it is not clear whether she was married or not. The word for "household" may mean her servants or workpeople. Euodia and Syntyche may have been in the number. But it is certain that this noble woman exerted her influence to bring her household, whether children, domestics, or employees in her business, to the service of Jesus Christ. She set an example for all parents in the home life to lead children and servants to Christ. She is a rebuke to all heads of business establishments who are afraid to take a positive stand for Christ.

It is much easier to make a contribution for mission work somewhere else than it is to do the work that lies right before one's eyes. We are prone to be cowardly before our own children and to be silent about the life in Christ before those who work in our homes, our store, our factories, or on our farms. There is no better way to spread the power of Christ than just this personal work with those near and dear to us. If we take Christ into our hearts, we should take him into our homes, and into our places of business. In the army religion has come to the front to help the morale of the men who fight. None the less do we need Christ in the quieter times of peace.

7. The Grace of Hospitality

"If ye have judged me to be faithful to the Lord, come into my house and abide there" (Acts 16:15). Lydia was anxious to prove the sincerity of her conversion, as every new convert ought to feel. Gratitude to Christ prompts one to do something for His cause. The time to take up the work is at once. Those who put it off may drop back and then drop out. Lydia saw this much that she could do at once. She had wealth and a comfortable home. She probably had servants to attend to the wants of her guests. So she "besought us," Luke says, to come and to make her home their home.

She wanted all four of them. Hospitality is one of the finest Christian graces. It is com-

mended and urged in the New Testament. It is not possible for all to do as much as Lydia in this respect. But hospitality brings rich reward to those who can exercise it. Many have entertained angels unawares. The sweetest memories in many homes linger about the visits of saints of God. The children carry with them through life the impress of these visiting angels who show the courtesy of Christ. Many of the best homes in the world swing open to those who are the servants of Jesus.

It is evident that Paul was reluctant to accept the invitation of Lydia. There were four of the party and they would probably be in Philippi for some time. Paul was the most independent of men. He was the last man in the world to impose upon the generosity of others. He knew how to make his living so as to be free, as he did in Thessalonica shortly afterward (2 Thess. 3:8). But Lydia was in earnest and she would take no refusal, especially on grounds like those just mentioned. "She constrained us," Luke says. Literally, "she forced us" to accept. She had her way in this matter, as she probably did in most things, for she had the gift of leadership.

Paul and his party were now in luxury. They richly deserved this generous treatment and they greatly enjoyed the charm of Lydia's home. Paul and Silas were soon to be thrown into prison in Philippi. Paul knew what rough handling was, for at Lystra he had been stoned and left for dead. Blessings on Lydia for giving some of the comforts of life to these servants of the Lord Jesus.

8. The Church in Her House

"And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed" (Acts 16:40).

It is plain that the brethren and sisters, now a church apparently, had met in Lydia's house during the time of the arrest of Paul and Silas. So in Jerusalem the home of Mary, mother of John Mark, had been the place of meeting as the saints prayed for Peter's release. It came to be a common thing for the believers to meet in the house of one who had a home capacious enough for that purpose. Lydia made her home the center of Christian influence in Philippi.

When Christ comes into the home, some other things go out. That is one reason that some do not wish Him to come in. Family worship is a blessing to the home. Lydia became the dominant spirit in this new church in Philippi.

9. The Church That Cheered Paul

Paul had much to try him in the churches that he founded as in Galatia and in Corinth. But the church in Philippi was the first that contributed to his missionary work and the most generous of all (Phil. 4:10-20). This was probably due to the enlightened liberality of Lydia. She had means, it is true. But not all Chris-

tians who have money have also the grace of liberality.

Lydia led the church out of the narrow selfishness that claimed so many. The story of Lydia has been repeated in the life of many churches since her time. Each of us can recall instances when the very life of the church turned upon the zeal of one woman. The men are hardened by love of money. The women are indifferent through love of worldly pleasures. One woman

may have the insight and the courage to press on for higher things. In time the church will come to her ideals. Such a woman is the pastor's joy and hope.

Lydia was a promise of the great harvest that lay before Paul. Her noble spirit brightened his heart through dark days that were ahead. To be sure, Luke remained in Philippi several years. These two staunch friends of Paul moulded this church into a great missionary dynamo.

Giving Up

By Rev. R. P. McKim, Rector of St. Luke's Church, St. Johns, N. B.

The first of these meditations at the Quiet Hour of Wycliffe College, Toronto

THIS morning, consider with me the suggestion that some of the wilderness stones be made bread.

There is nothing unusual in our Lord being hungry and exhausted after forty days' abstinence and struggle. Of course, He needed something to sustain life and maintain strength and he needed it at once. No one can do his work if he is weak or half dead.

There are means by which to secure this sustenance—all He has to do is to put forth His hand, and yet—

Evidently our Lord considered it impossible to accept the suggestion.

But a man must have bread, else he will die. There is nothing wrong in bread or the use of it, or the need of it, but when it comes to the question of bread or something else, it depends on the value of the something else.

And besides that, if bread be necessary, there is the question of the proper method of securing it.

With our Lord there was something else, tremendously. And that something else must be accomplished even if He were to die in the doing of it.

Bread? He needed it. He knew He needed it. The devil knew. So did the angels know. Jesus refused the devil's suggestion and waited for the angels' ministry, and it came.

Caring for Self

There is an indulgence of self that is wrong, positively so, disastrously so.

There is a care of self that interferes and therefore is wrong.

For the most part we get by the first. But what about the second? That care of ourselves that is part of the instinct of self-preservation and self conservation; the sort of care for ourselves that sometimes really interferes with God's work, and removes us from, and renders us unfit for God's using. What are we to do?

The three young men on the Plain of Dura were sure their God was able to deliver them from the burning fiery furnace, and they hoped

He would; but if not, then they must die. They were steadfast. They went to the place of death, and there God delivered them, and gave them a resurrection testimony.

Let us take God's way, even to the going without. Let us taste death if need be. Let God have His own way. Trust Him. The angels' ministry will come; it will come in time even though its coming find us hungry.

Called to a Life of Giving

God's way is a way of giving. He whose coming to earth was a gift, whose earthly life was one continuous gift, whose dying was a gift,—asks us to be associates with Him, and He calls us to a life of giving.

I have been noticing it much lately, that Jesus laid great emphasis on giving, and He seemed to wish to get the lesson home on the men whom He had with Him at the first.

He called attention to the lilies of the field, beautiful bits of His handiwork, that live but to give every passer by of their brightness and fragrance. He talked about the birds of the air that do not sow nor reap. I think, as He did, every little songster within sound of His voice, stroked its beautiful plumage and trilled its heartening song with a new glad note.

The grass of the field gives its lovely verdue and sheen of beauty to cover the bare brown earth and then yields its life to the oven. The very stars of heaven seem only to live to give their light.

And then, in the midst of it, He turns to those men who have been listening to Him, and pointing to the hungry multitude He asks, "How many loaves have you?" It was not a question as to whether there were sufficient for the disciples, but what was to be done for the multitude who had no food. And when they come with the reply they are bidden to give.

"Give ye." That is the keynote. Give your loaves. Give your lives. Give yourselves.

When tidings came to Nehemiah that the wall of Jerusalem was broken down and the gates burned with fire, he might have mourned and

wept. He might have expressed his sympathy. He might have promised to raise subscriptions among the court nobles, all of which would have been most commendable, but he gave. He gave himself.

Palissy wished to impart some rare tints of color to his china. "Put yourself into it" said his friends. In his ardor he interpreted the suggestion literally and threw himself into the furnace of the kiln.

God's way is a way of giving, but Satan suggests that it is necessary to get.

When that suggestion is listened to it's the death-knell of a man's ministry. The amount of salary is a consideration. The condition of the rectory or parsonage is of importance. Social and educational advantages for one's family are worth asking about, but never for one moment should these come first. Jesus said "Give."

Giving Is Costly

Giving will be giving up; it will cost (Phil. 2:5-8).

Christ gave up His home comfort, His hours of rest. If sick people wanted Him He would stay up late, and when prayer called He would get up early, a great while before day. He gave up earthly ambitions. When they wanted to make Him a king He refused. His whole life was a continual giving up.

He urged this upon His followers: "If any will come after me let him deny himself." "Take my yoke upon you." "Be not anxious, the nations strive after some things, but be you content to leave those things out."

The men whom He had chosen must be content to let some other very attractive things go.

Abram's inheritance of blessing involves a giving up. Moses might have been a prince in Egypt, but he gave it up to be the leader of God's people. John the Baptist did not wear soft clothing or live in a king's house. Paul counted many things loss that he might be a bond-slave.

When Chinese Gordon heard of the distress of the weavers of Coventry, he had no money at his disposal; but, effacing the inscription from the valuable medal which the Chinese Emperor had given him, he sent it to the treasurer of the fund, and made this entry in his diary: "This is the secret of bliss. Give away your medals. Measure your life by loss."

Failing to Give Is Costly

Failure to give up will cost (Matt. 10:38,39).

There were some men to whom Jesus would have given a place. If those men have tombstones it will exhaust the skill of the engraver to portray the intensity of the dark cloud of grief under which their lives went out.

That rich young man who could not give up his riches went away into a sorrow that has not left him yet. The man who could not sleep in a bird's nest and would not sleep in a fox-hole,

missed the joy of losing his life for Jesus' sake and the Gospel's.

I went into a parish some years ago to take a short locum tenancy. When I made a call I was offered the easy chair with the remark, "Be seated here, you must be tired." The same thing happened in another home. I noticed it when it took place a third time. I started. "My God help me never to want the easy chair." The life is more than meat. A man's life consisteth not in the abundance of things that he posseseth.

At the well of Samaria the disciples were hungry and went away to the town to procure food. On their return they were surprised that Jesus was not eager for refreshment. "I have eating (see Greek) that ye know not of."

Nothing so quickly stamps a man as of the world as a noticeable desire to secure things. Seek ye first the Kingdom of God and His righteousness and all these things shall be added.

The Door to Success

Giving up will open the door to success (John 17:1-5).

If Jesus had indulged Himself He never could have prayed thus. Neither could He have said, "I have given them thy word" for the people would not have been always crowding round Him. But they did gather round Him and listened to Him because they saw the purity of His self-sacrifice.

It was when Abram had given up his right of choice that God bade him lift up his eyes to the northward, southward, eastward and westward, and told him all would be his.

Joshua lowered his sword to the Captain of the Lord's Host, and acknowledged himself a subaltern officer. He even adopted what many would have called "fool-tactics" at Jericho, but his was a great success.

Mary yielded what a good woman values more than life—dishonour might breathe upon her character and tarnish it if need be, but she became the mother of the Lord.

Simon Peter let his breakfast wait for him while the Lord sat in his ship speaking to the people, and he was called to a place in the apostolate.

Paul and Silas quieted the complaint, buried the grouch and hushed the disappointment in the prison cell at Philippi, and God sent the earthquake that founded the Philippian church. Giving up will leave the door open for an angel's visit.

Right through this temptation the Lord maintained the place of dependence and trust, and just at the proper moment the angel's ministry was sent to Him.

We need not to provide (see Greek) either purse or scrip. The laborer is worthy of his hire, and our Heavenly Father knoweth that we have need of these things.

The Songs Behind the Victory

By Walter Noble Burns

I

GOSEL songs will go down in history as among the war songs of the American army. "Onward, Christian Soldiers," "Hold the Fort," "Ring the Bells of Heaven," and a hundred others have gone up in rousing choruses from the North Sea to the Alps. They have tempered the dreariness of the trenches, soothed the wounded in hospitals, lightened the tedium of long marches. The Huns have heard them and been struck with dismay by their message of cheerful courage, for a singing army is a fighting army and the American army fights as it sings.

The history of singing in the American army is in itself an interesting chapter of the war. "The Star Spangled Banner," "The Battle Hymn of the Republic," old plantation melodies, songs of home, the new war songs like, "Over There," and "Goodbye Broadway, Hello France," all have had a part in the soldiers' repertory.

But ask any American soldier who has served overseas or any civilian war worker who has been with the army in the fighting zones and he will tell you that the most popular songs in the American army—the songs oftenest sung—are the old gospel songs that are sung in Sunday-schools every Sabbath morning from one end of the United States to the other.

They have been the most popular songs not because they are of more sympathetic and contagious tunefulness than other songs but because they carry a religious message of hope and solace that finds an echo in every soldier's heart in times of danger and death.

The war has proved a wonderful evangelist in turning the world to God. It has stirred the deep sources of emotion as they rarely have been stirred in history. It has created in the combatant nations a psychological tension, taut, quivering, raw-edged, that has found its relief and remedy in religion.

This is not mere fancy born of optimism. It rests upon the testimony of ministers and religious workers everywhere.

II

Several thousand American soldiers were crowded about a platform in an open-air theater in a training camp in France. The Y. M. C. A. gave them a show every evening to freshen them up after the hard grind of the day's routine on the drill grounds. It usually opened with a fifteen-minute moving picture film. Then customarily there followed a short Bible talk by a chaplain or a "Y" man, a vaudeville stunt, a prayer, a boxing match and a gospel song—an odd pot-pourri of religion and the varieties.

And while the soldiers waited for the show, the thudding boom of the big guns on the fight-

ing front came to them out of the distance in continuous muffled thunder. The sheet stretched across the rear of the platform for the moving pictures was the theater's only visible background; but the real background of the theater and of all that scene was the broil of those distant guns—a background whose ominous and tragic suggestiveness was felt in the heart of every soldier there.

"Now, boys," said a "Y" man, "We will start off with a film."

"Is that necessary?" asked a serious-faced gray old chaplain, newly arrived in France, who had preached straight gospel all his life in a country meeting house somewhere back home, and whose religion had never been associated with moving pictures and vaudeville.

"O yes," replied the "Y" man, "we always start the services off with a picture. The boys seem to like it best that way."

"Let me try another way," said the chaplain. He stepped to the front of the platform and faced the soldiers.

"Boys," he said, "I have come here to tell you something about religion. Would you like me to begin at once or would you prefer a movie film first?"

There was silence for a moment—except for the booming of the guns. Then a soldier in the crowd got to his feet.

"To hell with the movies, chaplain," he shouted, "give us religion."

There wasn't any movie that night. There wasn't any vaudeville. The old chaplain was the whole show. He gave the boys pure gospel straight from the Bible and straight from the shoulder. He told them how to become Christians, how to live a Christian life and how to die a Christian death; of a God of love and a crucified Christ.

He didn't impress upon them the evils of drink and gambling and women. That sort of thing had been drilled into them from the day they donned khaki. He attempted no fine rhetoric or flights of oratory. Rhetoric doesn't help a man to die. He didn't regale them with funny stories. That distant drum-fire of death would have made a poor accompaniment for funny stories. He told them simply what it meant to live right with God and what it meant through eternity to die right with God.

Then he prayed for God's benediction upon them and after the prayer, the soldiers sang "Onward, Christian Soldiers" with a tumultuous enthusiasm that drowned out the lion-like coughing of the far-off artillery. At the close of the services they crowded to the front to shake the chaplain's hand and sign war-roll cards that read in this way:

"Being convinced that I am a sinner and

believing that Christ died for me, I now receive Him as my personal Saviour; and with His help, I purpose confessing Him before men."

"Boy" Brown was with the American marines at Chateau-Thierry. He was a hero among the heroes who, in that immortal fight, saved Paris and started the Germans back toward the Rhine—and peace. He fell with a machine-gun bullet through his chest and lingered between life and death for weeks.

"I was as good as dead," said "Boy" Brown, "from the time I went down till I woke up next day in the hospital crowded with wounded. 'Y' men came in and talked and prayed with the boys. One talked to me about God. God had never meant much to me. I had inherited my God with my politics and a bad temper. He was a sort of heirloom in my family like an old gold watch they said my grandfather used to wear. The 'Y' man asked me if he might pray with me. I told him to go ahead; it was all right with me—I didn't want to be impolite. He prayed and passed on and that was all except that my wound hurt like the devil.

"Then a 'Y' man, standing at the head of the aisle between the cots, began to sing, 'Almost Persuaded.' That was different. He sang in a fine, clear voice and the ward was as still as a stone—the boys forgot to groan to listen. Every word of that old song went to my heart—'Almost persuaded now to believe'; 'Jesus invites you here'; 'Almost—but lost.' I felt the tears trickling down my face. He seemed to be singing straight at me. The song seemed written especially to fit my case. 'Sing it again,' I called to him and he sang it again. And when he had ended, I knew that I was fully persuaded—and saved. The exhortations and the prayers had left me cold but the gospel song got me."

A negro battalion was marching along a road in France on the way to battle. They were in earshot of the rumble of the guns. They could see, at times, death waving its black banners from afar off in the smoke of bursting shells. It was a thrilling and a solemn time. The nearness of conflict fired their fighting blood.

"When we angry Saxons gits our dander up," said one black soldier, "all hell cain't stop us."

The nearness of death sobered them to a religious mood. Suddenly above the pounding noises of the march, a single stentorian voice rose in measured chant:

"Not my mother, not my sister."

And in concert, the battalion thundered the response:

"It's me, O Lawd, standin' in the need o' prayer."

"Not the elder, not the chaplain," sang the leader.

And again the mighty refrain made the hills ring:

"It's me, O Lawd, standin' in the need o' prayer."

Over and over in reply to the words of the leader, the mighty chorus swelled:

"It's me, O Lawd, standin' in the need o' prayer."

Then the leader swung into another tune—not a gospel song but a gospel chantey of lead and fall-to chorus, a type of music dear to the negro heart.

"O moanah," (mourner) boomed his voice in long-drawn sorrowful cadence.

And the battalion answered:

"Doan' stay away."

"O backsider," wailed the leader. And once more the soldiers flung back the reply in sonorous diapason:

"Doan' stay away."

No soldiers in the American army sing with finer effect than the black troopers. Melody is the heritage of the race. In cantonnements, at home in rest camps overseas old plantation melodies and later love songs like "Mandy" and "Lil Liza Jane" filled in the sunny hours of leisure. But when the day of battle drew on, it was the gospel songs, gospel chantneys and old-time religious hymns that inspired the negroes with the spirit that has given them equality in the brotherhood of heroes in a war where black and white bled red in the cause of liberty.

III

General Pershing sent back this message from across the seas: "Teach the boys to sing." He has been a soldier all his life and he knows the effect of songs on the morale of a fighting army.

The boys have been taught to sing. In every cantonnement in the United States where drafted men were taught to fight, they were taught to sing—not merely urged to sing but taught by competent and systematized effort.

Y. M. C. A. singing leaders have worked hand in hand with religious work directors in every camp in the country. Bible messages have been delivered and gospel songs sung every evening in Y. M. C. A. service huts and at odd hours of the day in barracks and mess rooms. The soldiers have been given plenty of vaudeville, moving pictures, concerts, lectures, boxing matches and wrestling bouts but there have been few entertainments at which a gospel message was not driven home and a gospel song sung.

Forty thousand men have frequently gathered for religious services in an open-air amphitheater at Camp Grant near Rockford, Ill., and when 40,000 young men with healthy lungs swung into some gospel song, the mighty chorus shook the roof of heaven.

"I have been in evangelistic work for thirty years," said E. O. Sellers, religious work director at Camp Grant. "I have been the singing partner of some of the great evangelists. I have heard and studied them all—Moody, Whittle, Gipsy Smith, Paul Rader, Wilbur Chapman, 'Billy' Sunday, I have seen them play upon the emotions and work up an audience until the very sir seemed surcharged with tense religious feeling as with

electricity. But never under the spell of these wonderful preachers, have I seen such reaction to religious appeal as I have seen in the army. You don't have to play for emotion; it's there—just beneath the surface, in every soldier.

The men of the army are like wheat ripe for the harvest of God. They don't want and won't have any namby-pamby gospel or high-brow religion. What they want is a religion that will match their uniform—a gospel that will do the work for two-fisted fighting men. Give them that kind and they take it like meat and drink. They need it and they know they need it."

The same sort of work has been done in all the naval training camps as in the army cantonments. The non-sectarian character of all this work has been notably significant.

One hundred bankers, and business and professional men have been accustomed to go from Chicago every Sunday morning to teach Bible classes of jackies at Great Lakes, the big mid-western naval training station. No one asked to what church these Bible class teachers belonged—no one cared. Methodists, Presbyterians, Baptists, Congregationalists, Episcopalians, Lutherans—more than twenty denominations were represented among them.

One night at religious services, led by "Dad" Elliott, 3,500 sailors signed the war-roll cards. Among them were 500 Roman Catholics. "God bless you, 'Dad,'" said Father Murphy, a Catholic chaplain who was present at the meeting, "I never in this world could have reached the most of them." And when at next communion Father Murphy prepared for 200 men in his battalion, 368 came.

The religious organizations of all kinds have won a distinctive place in the history of the war. The stories of great battles and famous victories will not be complete without a tribute to the courage and devotion of the noble men and women who labored day and night behind the lines through hardship and danger to minister to the physical needs and the spiritual welfare of the soldiers. They have made the war unique among the wars of the world by the constant intimate religious influences they have thrown about the fighting men.

IV

Church hymns are as old as religion itself, but gospel songs differ from church hymns in form and spirit. They have been defined as "songs that carry a gospel message emphasized by a chorus." Old church hymns with few exceptions are devoid of chorus.

But while, broadly speaking, the definition will serve, gospel songs have other points of differentiation in their brighter spirit and cheerier music. Solemnity, perhaps, is the dominant note of church hymns; optimism that of gospel songs. Hymns are the classic harmonies of the church; gospel songs its lighter melodies. One is devotional; the other inspirational and joyous.

Gospel songs are comparatively new. They date no further back than the first decade succeeding the Civil War. P. P. Bliss and Ira D. Sankey were among the earliest pioneers of the gospel song movement. Their work became suddenly a fount of inspiration to other composers and an extensive anthology of gospel songs sprang into existence.

George F. Root, George C. Stebbins, James McGranahan, George Alexander, D. B. Towner and others—some still alive and singing—took up the work of writing and singing songs and became the advance couriers of the singing evangelism of today.

If Bliss and Sankey were the inspiring spirits, Dwight L. Moody was the Napoleon of the new song revolution. He gave gospel songs their empire and though he could not sing a note, set the whole world to singing gospel songs.

Moody was quick to see that a gospel song, as a moving religious force, is sometimes greater than a sermon; that a sermon set to music is often more compelling than any pulpit rhetoric. When he embarked on his first tour of England, which established his fame and swept Great Britain with a new and wonderful religious fervor, he took Sankey as his singing partner.

At the English meetings, Sankey sang his own songs, some of the new American songs and certain English church melodies known as spirituelles. His new songs struck a popular note and developed a veritable craze for "Sankey stuff" throughout the British Isles.

Mr. Moody had the songs printed in a paper pamphlet which sold like wildfire. The pamphlet was the second book of gospel songs ever printed. Bliss, a few months earlier, had published the first in the United States. This was in 1874.

When Moody and Sankey returned to America, Mr. Moody with the co-operation of Sankey and Bliss published a new gospel song book which became as popular in the United States as the pamphlet had proved in Great Britain. Publishers had difficulty in printing enough copies to supply the demand. It marked the beginning of an era of religious music in this country completely dominated by gospel songs.

Moody never put a dollar of the income from these books to any personal use. His mission, as he saw it, was the evangelization of the world, and with noble unselfishness, he gave his all to the great cause to which he had consecrated his life. The royalties on the series ran up in time to more than a million and a half dollars from which Moody founded the Northfield Seminary for girls and the Mount Hermon School for boys in Massachusetts, and The Moody Bible Institute in Chicago, which equips men and women as Bible teachers, gospel singers and evangelists, to carry Moody's own virile, non-sectarian Christianity into all the world. These three institutions are Moody's greatest monuments and gospel songs were literally their foundation stones.

"The broad catholicity of the spirit that has marked the religious work in the army," said Dr. D. B. Towner, who succeeded Sankey as Moody's singing partner, "is a rainbow sign of promise for the future. One is ready to believe that out of the chaos of war, the world is emerging

into the dawn of a day when all the churches will unite in one great human brotherhood of those who worship the God of the Bible and His Son who died to redeem the world.

"If the world conflict adds to its victories this glorious and crowning achievement, it will have been worth to humanity all its tragic cost."

Bolshevism and Education

By Bishop Warren A. Candler, in "The Atlanta Journal"

AS THE old cocks crow the young ones learn. Adult people cannot continue long any course of action without children and youths being affected by it.

This is being exemplified in ruined Russia most strikingly. Bolshevism is possessing the boys in school and is making the schools worse than worthless.

A correspondent of the Associated Press says, "Pupils, instead of teachers control the schools of Russia under the Bolshevik regime. Boys and girls are heralded indiscriminately, and there is no discipline. Pupils control the teachers.

"In a Kolmna school a youth of eighteen years was appointed commissioner of the institution and was in charge of all the teachers. On one occasion he closed the school for a week as a protest against the action of the teacher, who had reprimanded a pupil.

"If a teacher proves unpopular he is promptly ejected by his class. Often the teacher appears for his class work only to find the pupils engaged in a committee meeting which he must not disturb. Each class has its own committee, and the class committees direct the teachers.

"Pupils do exactly as they please, walking into the classroom and leaving it while a lesson is in progress. No punishment of any kind is inflicted upon pupils. Each pupil is his own mentor as to right and wrong.

"Attendance is not compulsory, or even regulated by rule, each pupil attending classes, or staying away as he sees fit.

"The same chaotic conditions exist in the universities and other institutions of higher learning as prevail in the common schools. Any boy of sixteen years of age may enter any institution of higher learning without any qualification. Even though he can not read, he may become an undergraduate, entitled to all the food and other advantages enjoyed by more advanced students who may be seeking such education as the demoralized system has to offer."

Submersion of the Family

Most people will be ready to say that under such a system a pupil can learn nothing, but this is not true. Unfortunately the pupils learn

the lesson of insubordination to authority and acquire the worst habits of self-will and self-assertion.

A generation growing up under such a system will be trained to lawlessness and folly. It will be both ignorant and inflated. It will be destitute of virtue and intelligence. It will be lawless and will fancy lawlessness as liberty.

The next step after such a system of education if followed to its logical results will be the submersion of the family. Parental authority will be set at naught as a thing incompatible with the freedom of the individual.

In the final outcome conditions will become intolerable to even the men who have advocated Bolshevism; for they will not be able to endure one another. "The man on horseback" will then appear as the only hope for orderly government, and the last state of Russia will be worse than the first.

Out of such schools nothing but recklessness and ruin can issue.

When evil infects the schools of the nation its civic life is corrupted at the fountain. Such a condition marks moral decay already set up and foreshadows greater disorder for the future.

America Warned About Its Universities

And we in America should be warned in time that something close akin to Bolshevism is prevalent already in many of the richer institutions of learning in the United States. This has come out in the course of the investigation conducted by a committee of the United States Senate, known as the "Overman Committee," Senator Overman, of North Carolina, being its chairman.

A number of professors of "sociology" in several leading universities have been shown to be propagandists of the most abominable doctrines. These men have been teaching teachers for many years, and thereby they have been spreading the virus of their pernicious influence far and wide.

Captain Gustavus Ohlinger, in his able book entitled *The German Conspiracy in American Education*, exposed the methods used by the German militarists to dominate our country and the world by their "kulturpolitik" and showed

how a considerable number of professors in American universities fell in with them.

But there is now, through the "sociologists" so-called, just as pernicious an influence at work. To overcome German militarism we have been forced to expend billions of treasure and sacrifice the lives of precious boys far more valuable than money. We have had to combat influences which issued from certain wealthy and irresponsible universities in the north.

We may now have to fight Bolshevism, issuing from some of the same sources.

Time to Clean House

It is time to have a house-cleaning at certain institutions. Parents must have a care in selecting schools for their sons and daughters. Because an institution is rich and has a large enrolment of students and ranks high in athletics is no reason for believing that its instruction is wholesome and sound. It may thereby attract thoughtless youths, but a boy is not competent to determine where he should be educated. His parents should settle so serious a matter as that. And unless parents wish their sons to imbibe dangerous doctrines they must have regard both for what a professor teaches and the textbooks he uses in his classes.

There lies before me now a text book which was written by a professor in one of the state universities in the west, and which is used extensively in many other institutions. The author criticizes Marx and other socialists, but proceeds to do so after accepting a socialistic platform. In the first paragraph of his chapter on socialism, he says, "In criticizing the most conspicuous of these schemes of social reconstruction, the so-called 'scientific socialism' it should be understood at the outset that there is no intention of questioning the general aims of the socialists. These aims, as voiced by their best representatives, are in entire accord with sound science, religion and ethics. That humanity should gain collective control over the conditions of its existence is the ultimate and highest aim of all science, all education, and all government."

Insidious Methods of Socialistic Professors

From that position as a starting point he proceeds to examine the system of Karl Marx, syndicalism, and other socialistic theories, condemning them all in a way, but really leading toward them in his own teaching.

This professor may be able to hold himself back from accepting the doctrines which he seems to condemn, being restrained perhaps by a prudential regard for holding his position in the university, but it scarcely admits of a doubt that his teachings will lead his students to accept the most pernicious forms of socialism.

Professor Herron's Mission

He is one of many. It is but a few years ago when Professor Herron went the fullest length of the worst forms of socialism, even

adopting the doctrines of free love. It has amazed, not to say shocked, thoughtful people in the United States that this creature was recently appointed by the President to membership on a commission to confer with the Bolsheviks of Russia. Does such a man represent this nation? What influences conspired to secure his appointment?

It is undoubtedly true that a very large majority of college authorities in this country in their heart of hearts disapprove of inter-collegiate athletics, for example; but they allow the system and outwardly encourage it. Why? They argue that boys choose the schools which they will attend, and that the coaches carry the boys whither they desire. Hence to secure patronage they must virtually turn over the institutions to the control of the coaches. Courses of studies and schedules of work must conform to the games to be played, for otherwise the boys under the leadership of the coaches will rebel.

Coach-Controlled Colleges

This does not differ so very much from the institutions in Russia of which the correspondent of the Associated Press has told us. A coach-controlled institution is no better than a boy managed affair.

A real teacher should not degrade his high calling by yielding subjection to coaches and immature boys in order to get patronage which otherwise would not come to his instruction. A teacher should stand upon an elevation like that of a minister of the gospel; he ought never to become a peddler of pedagogy, seeking to make a market for his wares by meretricious methods.

HEBREW MISSION ACTIVITIES

A Prophetic Conference was held April 6 in the Bethany Reformed Church, Roseland, Ill., Rev. Norman H. Camp presiding. Rev. Robert M. Russell, D. D., spoke on "God's World Purpose Through Israel"; Rev. B. B. Sutcliffe spoke on "The Future Jewish State and the League of Nations"; Mr. Camp spoke on "The End of the Age and the Work of the Hour." A similar conference was held at Perry, Ia., at the regular spring meeting of the Presbytery of Des Moines, the arrangements having been made by Rev. Carl A. Montanus. Arrangement for such conferences can be made by addressing Mr. Camp at 1505 S. Sawyer Ave., Chicago, Ill.

HARD TIMES.

"Yes, these are hard times. We throw away ashes and buy soap. We raise dogs and buy hogs. We grow weeds and buy vegetables and brooms. We catch fish with a \$4 rod. We build school-houses and send our children to be educated away from home. And at last we send our boys out with a \$40 gun, and a \$19 dog, to hunt 10 cent game."—Nevada Picayune, Arkansas.

The Plea of a French Chaplain

By Rev. Daniel Couve, Chaplain in The French Army and Secretary of Paris Missionary Society

An Address Delivered at The Moody Bible Institute of Chicago

MY DEAR friends, it is a great pleasure to be able to say a few words to you. I come as a friend to his friends, not with an address, but with a very simple message. I have come to this country as a delegate to the Protestant evangelical churches in France, and with the approval of my government, to tell some of the American people of the love of France.

We love America with a very special sort of love, a love that is born not only of sweet remembrance for things of the past, but also of very deep thankfulness for things of today, and also, and first of all, a love that is made of unlimited confidence in America for things of the future. I have come to play my little part in the strengthening of the ties that already unite our two nations, and I will speak to you about what I, as a Frenchman, and as a Christian, expect from American help in the days which are to come.

I come to you, as you may know, with a heart full of what I have witnessed for four years on the front. I have lived with the soldiers in the trenches, and I know what they have suffered. I have seen the sufferings of our poor French people in the northern districts of our country, and the old people and the small babes who have been driven out of their homes. I have walked and walked through our cities and our villages that have been destroyed by the enemy, but there is one thing that more than any other thing still haunts me at night and tears my heart.

The Great Cemeteries

It is the vision of the immense cemeteries that I have visited on the front line, cemeteries where thousands and thousands and thousands of soldiers' graves are seen in unlimited lines, not only graves of the white men of Europe and America, but of the brown men of India, and of the yellow men of China and French and Dutch China and of Madagascar, (our island of Madagascar has given more than fifty thousand men to France for the war); and also the graves of the black men of Africa; men of all colors, all tribes, all languages, all united in the same spirit of self-sacrifice, for the redemption of the world's freedom, and all of them now resting under our French soil. It seems to me our French soil has been made holy by the shedding of so many bloods, and when now I think of those graves they remind me of those words of the apostle writing to the Hebrews, speaking about the great cloud of witnesses with which we are compassed about, and who urge us to go

on and to run with patience the race that is set before us.

O, my dear friends, those men have died for what purpose? They have not died in order that we, the privileged ones who have saved our lives, that we might go back to our business or to our pleasures or to our studies or even to the blissful joy of our family lives. Those men have died in order that something might be changed in the life of the world; and those witnesses are now urging us to change something in the life of the world, and to put into the work of the reconstruction of the world the same spirit of self-sacrifice, of unselfishness that they have put in the offering of their own lives. And as a Frenchman and as a Christian, I should like to tell you very briefly of a very special form of the race that lies before you. You have come to our country and you have helped us materially, magnificently.

France will never forget what America has done for France. We will never forget. I remember that the last fourteenth of July, the day of our great national feast, I was in Paris to attend the great deputation of all the allied troops who were to march through the streets of our city, and I stood to cheer the troops, and I cheered with all the power of my hands and all the power of my voice.

The American Boys, Our Saviours

There were all sorts of troops, the Belgians and the Serbians and the Scotch and the Irish and the English and the Canadians and the Australians, but I can assure you when the American boys came down the street I heard a voice at my back, and I turned back and it was an old crippled French woman, who said: "Sir, I beg your pardon, but you don't cheer loud enough, because these American boys are our saviours. The American boys are our saviours." That is the real feeling of our people of France toward America, and that old woman told perfectly what she meant to say. She was not an educated woman, but she knew, and you must not forget it, that we French people, we have suffered through the war much more than you have suffered naturally because the enemy has been on our soil not only, but because we have lost much more than you have lost.

We are a people of forty million inhabitants and we have lost one million and four hundred thousand men; and you have not lost one hundred thousand, and you have a nation of one hundred

millions. To have lost the same as we have lost, you would have lost at least three million men. And do you realize what it is for France to lose fourteen hundred thousand men? Try to see on one side perhaps seven hundred thousand widows, and I do not know how many orphans, and on the other side seven hundred thousand men under twenty-five, the best of our youth, the flower of our sons. That is what we have lost, and when we face our great difficult reconstructive task that is set before us for the rebuilding of the new national life, we are very anxious, and that old woman knew that. But she knew also, and there is not one man or one woman in my country who does not know that if the one hundred thousand Americans who have died in France had not died as they did and at the very moment when they did, our fourteen hundred thousand would have died in vain. But the Americans came at the right moment, and they died at the right moment. Our sons have not died in vain, our liberty has been saved, the liberty of the world has been saved, and the world itself has been made safe for true democracy, and we all know that, and that is why we love America and why we are thankful toward America.

But now your work is not finished, because now that the war is over, now that we have made the experiment of your precious help, we are expecting of you something better than a material help. We are expecting from you the help of what is best in the moral and spiritual resources of America. Before the war our people knew very little of America, and it was the fault of America, because the American people we used to see in our country were not always the right people; they were wealthy people coming to us with a great deal of wealth, spending their dollars in all sorts of pleasure in Paris, and the women doing a great deal of shopping in our stores.

The Soul of America

We knew the wealth and the practical and business character of America, but we knew very little about the soul of America. But now through the war, as President Wilson said, in his speech in Paris, France has discovered the soul of America, and we are anxious to know now a little more of that yet. We have not only seen the soldiers of America and the President of the United States in France during the war but we have seen also the progress of the American Red Cross and the workers of the Y. M. C. A. and of the Y. W. C. A., and I can tell you that our people, when they have seen this benevolent organization working for them, even when it was only in the matter of material help that was given to our people, our people divined beyond that material help instinctively the presence, invisible but real, of a great moral and spiritual power; and now once more that the

war is over our nation wants to know something more of what is the special power of America and I believe that, as a Christian, as an Evangelical Protestant, I know something about the special power of America that our nation knows.

Democratic Christianity

It is what I like to call the spirit of a really Christian democracy, or if you prefer of a real democratic Christianity. You American people do not realize your privilege. You have been brought up in a country of the mingling of the spirit of democracy and of the spirit of Christianity, and you have lived in a bath of Christianity. I remember that when I was a child my mother used to take me on her knees and tell me the story of the Pilgrim Fathers who left the continent because they loved the gospel and liberty, and came here to lay the foundations of a new world of liberty, political and religious; and my father, who was a Christian and a business man, used to tell me, "My son, if you look at the American democracy, she is the magnificent fruit of a magnificent tree that has grown out of the little seed that the Pilgrim Fathers have brought from our side to the other side, and the Americans have the fair chance, and we have not got it, and you know what is the situation on the other side." We know something of democracy. We know something of Christianity. Democracy in France has been fighting the gospel.

Hope for a Religion Not Oppressive

We are forty million people, on one side with fifteen million Roman Catholics, who are opposed to our improvements of the democratic idea; and on the other side we have twenty-five million people who were born Catholics, but because of the narrowness and the autocracy of the church, have left the church and become agnostic and who cannot believe that there could be a religion that is not oppressive; and in the middle there are six hundred thousand evangelical Protestants who are trying to give to their people the revelation of true Christianity. Do you realize what it is for those people to be crushed by between fifteen millions of narrow Roman Catholics and twenty-five millions of unbelievers? That is our situation, but now the Americans have come, and our people looking to the Americans have begun to discover that perhaps they are going to have a religion that is not oppressive, and perhaps there is going to be a religion that is stable and solid for the development of true democracy, and our people who have begun to discover the religious zeal of American democracy are anxious to know a little more.

Now you have come, or your brothers have come, as soldiers to our country. You have saved our liberty, and now we need you to come as fellow Christian workers to help us in the rebuilding of a real new national life. I do not know if France will ever become what we call a Protestant country. I do not believe

France will ever become again a real Catholic country. But one thing I am sure of, and that is that we need France to become a Christian country. We want Christ to be given to France.

The Cross in the Snow

Finally, I want to tell you of a personal experience. I used to go to the trenches every morning during the war and visit the boys and encourage them; and one morning as I walked in the trenches, a man who was walking by my side, and who was very sad and depressed, said to me, "Do you see those graves over there in the snow?" I looked but could not see the graves under the snow, but merging from the snow I saw the cross, the cross of Jesus Christ that faces the war, that faces the dead, that faces the future, as the power of life and love; and as I looked unto the cross I went my way to my boys, and my heart was relieved, for one is comforted when looking unto the cross, and especially with you Americans to come and help us, not to plant a cross of wood on the graves of those who are dead, but to plant the Living Christ of the Living God in the living heart of my living country.

A NEW FIELD OF WORK

Rev. Archibald R. Wright has just resigned the pastorate of the Perseverance Presbyterian Church of Milwaukee, to accept the field secretaryship of the Ceylon and India General Mis-



Rev. Archibald R. Wright.

sion. This mission works among the Telugus in South India and the Sinhalese in Ceylon. John W. Dawson, '14, and Mrs. B. R. Opper, are former Institute students now working in that mission. Mr. Wright speaks a good word for the Institute on all occasions, directs some students to it, and has assisted some of its students to fields of labor. He is the son of Rev. Dr. William Wright, Newtownards, Ireland, and the grandson of the late Archibald Robinson, D. D., of the Assembly Presbyterian College,

at Belfast, Ireland, and comes from a family well known by its contribution to the Presbyterian Church of Ireland, England and Australia.

More Truth Than Poetry

OUR NATIONAL AIRS

(After We Have Joined The League of Nations:)

Our countries, 'tis of ye,
Sweet lands of liberty,
Of ye we sing,
Lands where our fathers, grandfathers and great-grandfathers back to Noah and Adam died,
Land of the Norman's, the Saxon's, the Caledonian's, the Caesar's, the Jugoslav's and the Czechoslav's pride,
From every mountain side
Let freedom ring!

* * *

When freedom from her several mountain heights
Unfurled her various standards to the air,
She tore the azure and otherwise-hued robes of night,
And set the divers and sundry stars of glory there.
Forever float those fifteen or twenty standard sheets
Where breathes the foe but falls before us,
With freedom's assorted soils beneath our feet,
And freedom's multitudinous banners floating o'er us.

* * *

Columbia, one of the gems of the ocean
One of the homes of the brave and the free,
One of the shrines of the patriot's devotion,
The world offers homage to thee.
Three cheers for the red, white, blue, orange,
violet, yellow and black!
Three cheers for the purple, mauve, brown,
green, pink and other shades which may be in the banners of our fellow league members!
The amalgamated armies and navies forever!
Three cheers for all the colors of the rainbow!

* * *

I wish I was in the land of cotton, of frogs' legs, of kilts, of spaghetti and of pretzels.
Look away! Look away, Look Away,
League of Lands!

* * *

And the Star Spangled Banner, the Tricolor, the Union Jack and the royal ensigns of fifteen or twenty other nations,
Long may they wave
O'er the lands of the free
And the homes of the brave!

—Atlanta Georgian.

CALL FOR CONFERENCES

TO BE CONDUCTED BY

The Moody Bible Institute of Chicago

Eagles Mere, Pa., July 13-20, 1919

Castine, Me., August 24-31, 1919

Camden, Me., August 31-September 7, 1919

To the Christian Workers of the United States, and Especially Those Residing
East of the Alleghany Mountains and Near the Atlantic Coast:

GREETING: The announcement above shows what we are planning
for you in the way of Bible conferences this summer.

More beautiful and more invigorating locations could hardly
be named, and there go with them those hotel and boarding accommoda-
tions, and those opportunities for out door physical enjoyments on land
and water so desirable for wearied brains and bodies after a long year's
toil.

"Come thou with us and we will do thee good!"

BIBLE conferences worthy of the name are those in which the Bible is
really taught, in the sense that its sacred text is explained to the people;
its great doctrines set forth; its authenticity and truth defended, and where
the people receive training in its practical use in Christian service. The
Moody Bible Institute aims to do this all the year round for the hundreds
of students under its care, and when the summer comes its experienced
teachers go out to these conferences to give the general Christian public
the benefit of the same work.

METHODS of work are always secondary to the teaching of the Bible,
and yet they have an important place. In these conferences specialists
are to give instruction in personal soul-winning, Sunday-school teaching
and management, and efficiency in church work, especially in the securing
of finance. Young pastors will find this very helpful.

But instruction without inspiration would be a serious disappointment, as well as a positive loss. Hence provision has been made for this in joyous and soul-stirring singing, always a feature in the life and work of The Moody Bible Institute, and in the hours to be devoted to prayer and supplication, as well as to the old-time preaching of the Cross. The Bible Conferences of The Moody Bible Institute have always been seasons of revival, when not only have the saints been quickened, but sinners have been saved. And these conferences will be no exception to the rule unless God no longer answers prayer.

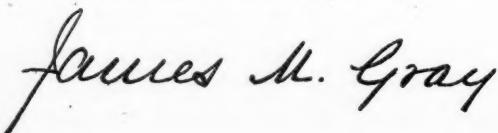
SINCE last summer the writer has attended several Bible conferences and ministered in different pulpits throughout the country. He has conversed with many people and kept abreast of current literature. He knows that it is in the air that this is "a reconstruction period," that we are in "a new world," and that the church must change its methods and its message to command the attention of our returning military and naval heroes.

BUT, dear Christian brethren, do not be misled or distracted by this din. Everything depends upon the nature and character of the method and the message. In some cases, perhaps in many, it were desirable that they be changed; but not if the message were the Gospel of Jesus Christ, and if the method were the teaching and preaching of the Word of God in the power of His Spirit.

IT IS the same old world that it ever was. The Moody Bible Institute has been in constant touch with the soldiers and sailors at the front and with religious workers among them, and therefore can speak with intelligence and authority so far as they are concerned. What the church needs—O, how much it needs it!—is a new quickening and new refreshing from on high, to enable it to meet the new responsibility and opportunity which these times have brought. And that is all it needs.

THAT these conferences at Eagles Mere, Camden and Castine may, by God's Grace, be the means of such blessing to very many of all denominations who will be able to avail themselves thereof, is the earnest and affectionate prayer of the Trustees, Faculty and the whole force of The Moody Bible Institute of Chicago, who are represented in this call.

By your true friend in Christ,



A handwritten signature in cursive script, reading "James M. Gray". The signature is fluid and written over two lines.

Young People's Society Topics

May 4

**Our Relation to God—Serving
Matthew 20:20-28**

Authority in the kingdom comes not by the tiny elevation of office holding, but by sacrificial serving. Verses 17-19 of this chapter contain a declaration of the purpose of Jesus to go to Jerusalem. Before Him lay the pain and travail of the cross, but beyond it lay the glory of the resurrection. The only way to resurrection glory was by the way of death. This the disciples would avoid. They did not understand the principle by the operation of which alone, victory can be achieved. They wanted the glory without the shame, the crown without the cross.

The mother of James and John was ignorant of this great principle when she came to Jesus with her ambitious request, seeking the elevation and dignity of office for her two sons. She is to be pitied rather than blamed. The answer of Jesus indicates her ignorance, "Ye know not what ye ask."

The two sons are to be admired. They stood the acid test so far as resolution was concerned. They were willing to pay the price. Probably they did not know all that was involved, but the fact of their willingness is commendable. Yet even this does not bring them the promise of the coveted place of honor, that is in the hands of the Father.

The indignation of the other ten shows that they were envious of the two. None of them had yet learned that "whosoever humbleth himself shall be exalted," and that "if any man serve me him will my Father honor."

Their envy and indignation brought out the teaching of Jesus in verses 25-28. He reverses the way of the world. The world believes in getting rather than giving, in saving rather than serving. "But it shall not be so among you, but whosoever shall be great among you, let him be your servant."

Service is the way to greatness in the kingdom, even as in the case of Jesus Himself, who came "not to be ministered unto, but to minister," no matter at what cost, and "to give himself a ransom for many." He was the servant of all and the sacrifice for all. We need the sacrifice first. We must be cleansed from sin before we can serve sinners. No one gets into the kingdom by service or sacrifice. He must be born into it, "Except a man be born again he cannot see the kingdom of God" (John 3:3). We are "under sin" (Rom. 3:9), and under sentence of death, but He gave His life a ransom and loosed us from our sins by His blood (Rev. 1:5), and through His death delivered us from the power of death

(Heb. 2:13-15), and now the word goes forth, "Ye are not your own, ye are bought with a price" (1 Cor. 6:19, 20).

At this point, service comes in for consideration. Service is the result of relationship, and relationship is brought about through redemption. There is no other way. In the words of Luke 1:74, "We being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life."

Some one has well said, there are three kinds of servants—slaves who serve through fear, hirelings who work for reward, and sons who work for love. The ransomed soul is in the latter class for, "We love him because he first loved us." Glorification without crucifixion is the way of fallen human nature, but the child of God, taught of the Spirit, reverses this order.

May 11

**The Lure of the World
2 Tim. 4:10, 1 John 2:15-17**

The words of our Scripture Lesson ought to be pondered by all our young people who prepare for, and participate in, the discussion of this topic.

The world we must not love is that system of things that excludes God. It may formally acknowledge Him to the point of convenience, but it ignores His salvation and resists His will. What is the "Lure of the World?" Not its corruption and vice, except to those who live in unrestrained sin; that is no allurement to those who will study this topic. It is rather the world's ways, the world's pleasures, the world's philosophy, the world's standards of value, the world's point of view, and even the world's religion. These are the things that tend to charm and captivate the natural heart. The glitter and glare of these things obscure the glory of that city which hath foundations, whose builder and maker is God. Against this, God has warned us in His word, both by precept and example. Demas in 2 Timothy 4:10, stands out as a warning. He loved this present world and this present world is, before God, an evil world (Gal. 1:4). Christ gave Himself that he might deliver us from it; from its spell, its spirit and its power, and this is "according to the will of God, our Father."

Demas was possibly a very respectable man, perhaps a cultured man, but he loved this present world and for present gratification he forfeited eternal good. The worldly man may be a very polished person, altogether attractive and agreeable; but he is dominated by the world

spirit, and he knows not God. He may talk much of world betterment, but he mistakes culture and civilization for Christ. He may be very optimistic, for jaunty optimism is part of "the natural man," and that is just what he is according to the Bible, a natural man, a man born once and destined to die twice, for none but "twice born men" enter the kingdom and receive the gift of eternal life. "The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned" (1 Cor. 2:14). Yet he talks much of improved conditions and world progress.

The yard-stick for the measuring of conditions differs with individuals and classes. The point of view of the moralist is the increase or decrease of morality. He looks "on the outward appearance." The business man uses another standard of measurement. With him it is a question of how a man keeps his word and meets his financial obligations. But with God the determining test is the attitude of a man's heart towards His son. God has decreed that "all men should honor the Son even as they honor the Father." "He that honoreth not the Son honoreth not the Father which sent him" (John 5:23). With this as our guide we can easily determine matters pertaining to betterment and world progress.

The world of pleasure and pretense, of pride and unholy ambition, the world as it is now and always, is antagonistic to God. It pushes Him out of the heart; we must choose between Him and it. It is only as we turn to Him with our hearts that we escape the corruption that is in the world. 2 Peter 1:4.

May 18

Life, the School of God, and Its Lessons Psalm 119:1-8, 33-40

There is something inspiring in the thought of life as a school; a place where one takes a preparatory course for the future. In this school there are many lessons to be learned, and as we learn them we are enriched or "blessed."

In our Scripture Lesson we learn that "blessed are the undefiled in the way." In other words, blessed are they that have learned the lesson of cleansing from defilement and have been delivered from the guilt of their sins. This lesson of deliverance is the first great lesson of life. Until it is learned, the life is burdened and limited, and progress is impossible. In the chief text-book in the school of God we read of a fountain open for sin and defilement, and also that "the blood of Jesus Christ, his Son, cleanseth from all sin."

Following in the order of our Scripture verses we discover that the second lesson is that of devotion, or walking in the law of the Lord, keeping His testimonies, and seeking Him with the whole heart. Whole-heartedness in devotion

and duty is another great lesson to learn. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil (that is, divided or wrongly focused), thy whole body shall be full of darkness." "Ye cannot serve God and mammon." Learn this lesson well; it is worth while.

The third lesson indicated in this Psalm is related to diligent Bible study, "Thou hast commanded us to keep thy precepts diligently." This is equal in importance to all that has gone before, yet how few have learned this lesson! School calls for study. The greatest hindrance is slackness and of course the greatest need is diligence. "Study to show thyself approved unto God." Adopt some good method of Bible study and diligently pursue that method. The knowledge of God and His ways comes largely through diligent Bible study. The person who knows God, knows all things, for God is the key to eternity. Strength for service is obtained through this channel. "They that do know their God shall be strong and do exploits" (Dan. 11:32).

Another important lesson may be learned in verses 33-40. Notice the cry of the Psalmist here: "Teach me." "Give me understanding." "Make me to go in the path of thy commandments." All of which proves the need of dependence on God, for all things.

Here then are the four lessons of our Scripture verses:

Deliverance from the defilement of sin.

Devotion to His will.

Diligence in the study of His Word.

Dependence on Him for guidance and control.

To learn these lessons and express them—this is life indeed.

May 25

God's Precious Promises

2 Peter 1:1-4

Let the leader of this meeting plan beforehand for "promise verses" to be repeated from memory. Then emphasize and illustrate and enforce in every possible way, the importance of memorizing Scripture. The Holy Spirit works in us through the Word. He cannot bring to memory that which has not first of all been stored there. Many a Christian goes down to defeat in the battle because of the lack of equipment in this direction. Even our Lord used Scripture verses in His conflict with Satan, and said three times, "It is written." Thus the conflict issued in conquest for Him.

Take such verses as Isaiah 41:10; 43:25; 44:22; Psalm 32:8; John 3:14,15; 5:24; 6:37; 10:28; 11:25,26. Have these memorized by the members of the society; they are part of the exceeding great and precious promises of God. The promises of God beget life. He hath given unto us "exceeding great and precious promises that by these ye might be partakers of the divine

(Continued on page 667)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

May 11

Sin and Its Consequences Genesis 3: 1-24

(May be used as a Temperance Lesson)
Golden Text:—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

An outlook upon the world proves that man is not what he should be, and, apart from gospel influence there is no sign of improvement. The only way of accounting for the discrepancy between what man is and what he should be is by the Fall. This is the way that the Bible accounts for it.

I. The Temptation (3: 1-6).

Man possessed a free will in the exercise of which he turned away from God and His commandment. This was done at the instance of the devil working through the serpent. He did not appear as he really was, but in disguise. The method employed was (1) finding the woman while alone. (2) Insinuating doubt into her mind as to God's Word and love. At his suggestion she began to believe that God did not mean what He said, and that He was unkind in placing restrictions upon them. In this the devil slandered God, even accused Him of jealousy and fraud. (3) Appeal to innocent appetite. (4) She gazed upon the fruit which God had forbidden. (5) She lusted after that which God had forbidden.

II. The Fall (3: 6-8).

From lustng to indulgence was a short step. This act of disobedience has brought on all the world woe and misery. Eve not only disobeyed, but involved Adam in her sin. Aspiring to be gods they became the slaves of sin. They came to know good and evil, but by sad experience. They knew sin without the power to free themselves from it.

III. The Consequences of the Fall (3: 9-24).

1. A Disturbed Relationship with God (vv. 9, 10). The familiar intercourse which man enjoyed with the Almighty was marred and broken by sin. Sin makes life intolerable in the divine presence. Adam and Eve not only hid from God's presence, but Adam began to make excuse and even laid the blame on God.

2. The Serpent was Degraded and Henceforth Became a Type of Sin and Satan (v. 14; cf. Num. 21: 9; John 3: 14; Rev. 12: 9). This doom was pronounced without trial. In the case of man it was not so.

3. The Undying Enmity between the Two Seeds (v. 15; cf. John 8: 40-45; Matt. 23: 33). The antagonism thus begun reached its climax in the crucifixion of Christ. Satan's seed has been ever since endeavoring to destroy the Lord's work and His workers.

4. The Ultimate Victory of the Woman's Seed (v. 15). Satan harassed the woman's seed; bruised his heel, but finally the stroke was made which crushed the serpent's head (John 12: 31; Heb. 2: 14; 1 John 3: 8). This was the first gleam of the glorious light of the gospel of Christ. The victory was marvelous, but the cost was infinite (Isa. 53: 2 Cor. 5: 21).

5. Judgment upon the Woman (v. 16). This relates to her as a wife and mother; also to her subordination to man. This is God's decree, and all efforts of freeing one's self from it are fightings against God.

6. Man's New Relationship to the Earth (vv. 17-19). The earth was cursed on his account. Because of the rank growth of thorns and thistles man must make an increased effort to exist.

7. Death (v. 19). This includes physical and spiritual death.

8. Expulsion from the Garden (v. 24). This was an act of great mercy. To have partaken of the tree of life and live forever in a sinful state would have been intolerable.

May 18

The Grace of God

Ephesians 2: 4-10; Titus 2: 11-14

Golden Text:—"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15: 11.

Grace means unmerited favor. God's grace means His kindness toward us through Jesus Christ (Eph. 2: 7). It is not a question of merit on the part of the recipient, but alone upon the goodness and mercy of God. God's mercy does not go out to men because they are good, but because He is good and desires to bestow that goodness upon lost and ruined men in order to make them good.

I. The Grace of God in Salvation (Eph. 2: 4-10).

Grace brings salvation; it does not send it. Jesus Christ who is the embodiment of God's love and grace came bringing salvation with Him. In order to apprehend what the grace of God has done, observe:

1. Man's Natural State (Eph. 2: 1-3). In the natural man is found all that is opposed to

the will and purpose of God. (1) Dead in trespasses and sins (v. 1). The supreme need of the dead man is life, therefore he must have life from without himself. The characteristics of one who is dead are that he is (a) without sensation—"past feeling" (4: 19). The natural man, therefore, can neither love God nor hate sin until he is made alive. (b) Without motion. Activity is the demonstration of life. So far as God and holiness are concerned, they are motionless. They are as helpless as Lazarus was in the grave. (2) Under the control of fleshly and worldly lusts (v. 2). The carnal nature holds sway over their lives. (3) Under the domination of Satan (v. 2). All unregenerated men and women are ruled by Satan. Since he is the god of this age (2 Cor. 4: 4), the prince of this world (John 12: 31), all who have not been freed by Christ are under the rule of Satan. (4) Under the condemnation and wrath of God (v. 3). Over all these—death, worldliness, disobedience, lust of the flesh, hangs the wrath of God.

2. Man's State by Grace (2: 4-10).

(1) He is alive in Christ (v. 5). The Holy Spirit lays hold upon men dead in sin and quickens them into life. (2) Raised up with Christ (v. 6). God's grace not only makes lost men alive, but raises them up with Christ. (3) Association with Christ in glory (v. 6). Christ's incarnation has so identified Him with the race that those who are saved are raised up to be with Him and shall ultimately share His glory. The actuating principle of God which moved Him to thus lay hold upon lost men is His love (v. 4). Man's salvation is due entirely to God's grace. Not only the salvation has been provided in grace, but the faith which appropriates it is God's gift (v. 8). Works as ground of salvation are absolutely excluded. (4) The purpose of God in the salvation of men (vv. 7-10). (a) It is to display His grace in the coming ages. The demonstration to the inhabitants of the sphere in which sin has not entered in the ages to come will be the transformation of dead and lost men and their exaltation with Christ. (b) To glorify God through their good works (v. 10; cf. Matt. 5: 16). While good works have absolutely no part in the salvation of men, God's purpose in saving them was that they might do good works. God foreordained that good works should be done. Instead of men being saved by good works, good works constitute the proof of their salvation.

II. The Grace of God in Right Living (Titus 2: 11-14).

Grace is not only essential to salvation, but essential to right living. It teaches saved men (1) to deny ungodliness (v. 12). The saved man has the divine nature. The grace which has saved him teaches him the necessity of a denial of everything that is opposed to God. (2) Worldly lusts (v. 12). The redeemed man

is surrounded with the things of the world which have a downward pull upon him. (3) Sober living (v. 12). The grace of God teaches the saved man self-control; to have the reins of his nature well in hand and to rule with a strong hand. (4) Righteous living (v. 12).

The saved man should live uprightly with reference to those about him. (5) Godly living (v. 12). It teaches him to so live in this present world as to enable him to meet God and abide in His fellowship. (6) It teaches the right motive in living (vv. 13, 14). The blessed hope of the glorious return of the Lord Jesus Christ is the grand incentive to holy living in this present world. He that has it will keep himself pure (1 John 3: 3).

May 25

Repentance

Jonah 3: 1-10; Luke 13: 1-5; Acts 2: 37, 38.

Golden Text—"Repent ye, and believe the gospel." Mark 1: 15.

I. The Repentance of the People of Nineveh (3: 1-10).

The following steps are noted in their conversion:

1. Hearing the Word of the Lord (vv. 1-4).

The Lord commanded Jonah to go to Nineveh, a great and wicked city, and there "preach the preaching" that He bade him. Jonah's runaway experience (see chaps. 1, 2) was such that he was now willing to obey God. His chastisement was severe, but by God's grace he was now ready to execute the commission. "Jonah arose and went unto Nineveh according to the word of the Lord" (v. 3). So great was the city of Nineveh that it required three days to compass it; that is, to visit its centers of activity. Jonah, coming from Palestine, doubtless entered the city from the south, and during an entire day going from center to center cried, "Yet forty days and Nineveh shall be overthrown" (v. 4). Since the king's palace seems to have been in the south part of the city, Jonah's message soon found its way to him. If every preacher would preach what God bids him there would be more cities turning to God.

2. Believing God (v. 5). They not only believed that God would visit judgment upon them, but believed in God, and put their trust in Him for mercy and salvation.

3. Repentance (vv. 5-9). Their penitence was shown (1) by proclaiming a fast and putting on sackcloth (vv. 5-7). These marks of humiliation were shown by all, from the king on his throne to the most humble person. (2) By crying mightily to God (v. 8). (3) By turning from their evil ways (v. 8). The final test of penitence is turning from sin.

4. By being accepted of God (v. 10). When the Ninevites turned from their evils God restrained from executing doom upon them. When

men repent from their sins His wrath is turned aside. This is what is meant by God repenting.

II. The Necessity of Repentance (Luke 13: 1-5).

Repentance is necessary on the part of all, since all are sinners. "The wages of sin is death." (Rom. 6: 23). While God is unalterably opposed to sin He is infinitely gracious. His holy nature compels Him to cause judgment to fall upon those who will not turn from their sins to serve Him. Repentance is not merely a matter of privilege, but of absolute necessity. It is not a question as to how great a sinner one is as to whether he needs to repent, since God cannot look upon evil: "For thou art of purer eyes than to behold evil, and canst not look upon iniquity." (Hab. 1: 13). God commands men to repent (Acts 17: 30).

III. The Blessed Results of Repentance (Acts 2: 37, 38).

1. Remission of Sins. Remit means to send away. The one who repents is rid forever of his sins.

2. Gift of the Holy Spirit. When one is regenerated he not only is rid of his sins, but God, the Holy Spirit, takes up His abode in him. He is his teacher, guide, and defender.

June 1

Faith: What It Is and What It Does

Hebrews 11: 1-40; 12: 1, 2

Golden Text:—"Ye believe in God, believe also in me." John 14: 1.

In Hebrews, chapters 1-10, the grounds of faith are clearly set forth. In this lesson its nature and glorious triumphs are displayed.

I. The Nature of Faith (11: 1-3).

1. Faith is the eye of the soul, enabling it to see the invisible (v. 1). It is not merely intellectual assent to that which commends itself as being reasonable, but it is the soul's attitude toward God.

2. Faith seizes the things of the future and lives and walks in their power in the present (v. 1).

3. It enabled the "elders" to obtain a good report (v. 2). It became the dominant force in their lives.

4. Faith enables us to understand how the worlds were made (v. 3). No man was present, so the foundation for our knowledge is the Word of God.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

May 11

Sin and Its Consequences

Genesis 3: 1-13

"Now the serpent was more subtle" (v. 1). Satan, the great enemy of God and newly created humanity, made his approach through the serpent, the most subtle of animal life. Satan,

II. The Triumphant Victories of Faith (11: 4-38).

1. Faith of the Antediluvian Saints (vv. 4-7).

As representative of this period three men are pointed out: (1) Abel (v. 4), who displayed his faith in his worship. He took his place before God as a sinner and offered a bloody sacrifice, thereby showing that he looked forward to Christ's atonement which is substitutionary—a life for a life. (2) Enoch, who displayed his faith in his walk with God (v. 5). (3) Noah, who by faith stood loyal to God in a time of universal apostasy and wickedness (v. 7). Noah's task was a stupendous and difficult one. He executed it in the face of many a sneer and taunt, but his faith carried him through.

2. Faith of the Hebrew Saints (vv. 8-38).

(1) Abraham (vv. 8-10, 17-19). Abraham went out not knowing whither he went, but he knew that the Lord had spoken and that was enough. By faith he offered up Isaac, believing that God was able to raise him up from the dead and fulfill His promise that in Isaac the promised seed should obtain. (2) Sarah through faith received strength to conceive seed when she was old, counting Him faithful who had promised (vv. 11, 12). (3) Jacob by faith pronounced a prophecy concerning Joseph's sons (v. 21). (4) Joseph by faith foresaw the entrance of his people into the promised land and made them swear to carry his bones there for burial, for even his body must not be left behind in the land of judgment and death (v. 22). (5) Moses (vv. 23-28). Faith in the hearts of his parents caused them to disregard the king's decree. Faith caused him to turn his back upon the honors of Egypt and identify himself with his enslaved brethren.

III. Faith's Grand Exemplar (12: 1, 2).

Christ taking upon Himself human nature and passing through the trials of life to a triumphant goal is the supreme example for us. Those who fix their eyes upon Him will (1) lay aside every weight. To run with success all burdens must be cast off. (2) Lay aside the sin which doth so easily beset us. (3) Run with patience the race set before us. (4) Look unto Jesus. Having Him as our example we will endure the cross. To follow Jesus means suffering and trials.

who before his fall had been an archangel of excelling beauty and power (Ezek. 28: 13-15), now assumes an incarnation for approach to man.

"Yea, hath God said, Ye shall not eat of every tree of the garden?" (v. 1). Satan made his approach by casting suspicion on the goodness of God. His question implied that God

had placed an unreasonable restriction upon men. This is his favorite method of temptation. He is always urging men to question God's goodness.

"The woman said . . . We may eat . . . but" (vv. 2, 3). Eve's answer was a vindication of the goodness of God and a clear statement of God's command, but there seems in it a minimizing of the penalty. God had said, "Of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Eve modified this expression to a mere possibility of death. Failure to discern the full penalty of sin opens the way for evil.

"The serpent said, Ye shall not surely die" (v. 4). Satan was a liar from the beginning, and this is his first lie to humanity. These words introduce "The Heresy of Satan," that men can break law and escape the results. This is a prevalent heresy today.

"For God doth know" (v. 5). Satan's first step was to awaken suspicion of the divine goodness. Having found a listener he next boldly charges that God is standing in the way of the fullest liberty and highest development of man. He declared that God knew that the partaking of the forbidden fruit meant new knowledge and an exalted state. God was pictured as jealous.

"When the woman saw that the tree was good for food" (v. 6). "The lust of the flesh, the lust of the eyes, and the vainglory of life," as described in I John 2:16, was manifested in connection with the first sin. The forbidden tree seemed "good for food." It was "pleasant to the eyes" and a tree to be desired "to make one wise." When desires exceed the restrictions of God, the door is opened to sin.

"She took . . . and gave . . . and he did eat" (v. 6). The very essence of sin lies in its voluntary breaking of God's law in defiance of knowledge. Adam's sin was equal to if not greater than Eve's. It took Satan with all his cunning and guile to lure Eve. Adam was lured to sin by a woman. Adam's sin was not the result of chivalry. He followed the same path of evil desire with Eve.

"The eyes of them both were opened" (v. 7). A sense of nakedness and shame came to our first parents through sin. The narrative does not so much suggest the sense of shame in the presence of each other as a sense of guilt and nakedness before God.

"They heard the voice of the Lord God" (v. 8). God had been accustomed to make special manifestation of Himself in the cool of the day, doubtless in the morning and evening hours. Before their sin, Adam and Eve had welcomed this fellowship with God. Sin separates from God. We ever shun those we have wronged.

"Where art thou?" (v. 9). In this call there is the accent of divine Fatherhood seeking for the lost. Because God uttered the call, it was a

prophecy of that search for humanity which would mean the incarnation and the cross.

"I heard thy voice . . . and I was afraid" (v. 10). The first recorded utterance of God to sinful man is "Where art thou?" The first reply of sinful man was, "I was afraid." But mark the wonders of redeeming grace. Paradise is to be restored. The last call of God in the gospel is "Surely I come quickly," and redeemed man answers without fear, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

"Who told thee? . . . Hast thou eaten?" (v. 11). God made inquiry about Adam's sin, not because He did not know all about it, but because He would lead to repentance.

"The man said, The woman whom thou gavest," etc. (vv. 12, 13). The sinner is always furnishing an alibi. Adam did not so much blame Eve as God for having furnished this form of companion. The woman placed the blame on the serpent. God entered into no conference with Satan on his motive, but proceeded to issue judgment. Judgment followed on all who sinned. All breakers of God's law must face judgment. Happy they who accept Christ and who have an advocate with the Father, Jesus Christ the righteous. I John 2:1.

May 18 The Grace of God

Ephesians 2: 4-10; Titus 2: 11-14

"But God who is rich in mercy" (v. 4). God is love. Love is not so much an attribute of God as the sum total of His attributes. Just as the prismatic colors of the rainbow blend into the white light, so do mercy and justice and all the other attributes of God blend into the white light of love. Mercy is love looking upon the guilty and planning redemption.

"Even when we were dead in sins" (v. 5). "God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Rom. 5:8). Man's creation was the highest expression of the creative power of love. Redemption is that same love going out to the unworthy. Eternity only will reveal the wonder of this love, directed not simply toward this little earth which floats like a grain of sand in the ocean of universal space, but to the infinitesimal specks upon it.

"Hath raised us up together" (v. 6). God's movement of grace toward men was through Christ. Men because "in Adam" became sinners, but by being in Christ become saints. The same power that caused the resurrection of Jesus "hath quickened us together with Christ" and in the divine purpose has raised us up together, and made us sit together in heavenly places in Christ Jesus. All that God will do for us is already an accomplishment in His holy purpose. In the vision of God, we are already in the heavens.

"That in the ages to come, he might show

the exceeding riches of his grace" (v. 7). God has an unending purpose of grace toward believers. Men are redeemed that God may throughout the unmeasured ages bestow His kindness upon them. What man's glory and joy will be through God's bestowments the loftiest imaginations cannot conceive.

"By grace are ye saved through faith . . . it is the gift of God" (v. 8). All that concerns salvation is through the grace of God. Grace furnishes pardon. Grace furnishes new life for the soul dead in trespasses and in sin. While faith appropriates the gift of God, the soul is vitalized for the act of faith by the gracious inworking of the Holy Spirit.

"Not of works, lest any man should boast" (v. 9). Salvation produces good works, but good works do not produce salvation. The believer works out his own salvation with fear and trembling, because it is God that worketh in him, both to will and to work, for His good pleasure.

"We are his workmanship" (v. 10). The believer is not a self-production, but the workmanship of God. Man cannot boast himself on account of his first birth and natural endowments; neither can he boast of his new birth and spiritual endowments. Salvation is an obtainment not an attainment. "What have we that we have not received?"

"For the grace of God . . . hath appeared to all men" (v. 11). Salvation is by revelation. God spoke the word of truth to the fathers, but later the truth was incarnate in Jesus Christ.

"Denying ungodliness and worldly lusts" (v. 12). Christian living has a negative side. Methods of thought and methods of conduct that leave out God are to be denied. The desires of the flesh that would pass over law must be denied.

"We should live soberly, righteously and godly" (v. 12). The true life is to be lived soberly as regards our estimate of self and care of self. It is to be lived righteously as regards all our relations to others. It is to have a godly aspect in this present world, or a recognition that earth is overarched by heaven, and that God is over all.

"Looking for that blessed hope" (v. 13). That the believer is to live soberly, righteously and godly, is admitted by all, but many seem to forget that the believer should live "LOOKING." Looking for the glorious appearing of the great God and our Saviour Jesus Christ, is the crowning of all our hopes. The coming of our Lord should be restored to its true place in creed and thought. Our Lord would purify unto Himself a peculiar people zealous of good works. The hope of His appearing is a source of purity. "Every one that hath this hope set on him purifieth himself even as he is pure" (1 John 3:3).

May 25

Repentance

Jonah 3:1-10

"The word of the Lord came unto Jonah the second time" (v. 1). God is patient in His dealings with His children. Jonah's submarine voyage had made him ready for obedience, and so God spake again. God was gracious with Paul, following him in mercy until in full surrender the apostle became His messenger to the ends of the earth.

"Arise, go . . . preach" (v. 2). God told Jonah where to go and bade him preach the preaching that He would furnish. This is still true of God's servants. He has our places picked for us and the message to be given is His. He who listens will get both God's directions and His message.

"Now Nineveh was an exceeding great city" (v. 3). The greatness of Nineveh was not confined to its walls and streets and population. It was great in wickedness and the sorrow that goes with sin. A great city is always a pathetic thing, as thoughts turn to its evils and sorrows and wretchedness. Jesus wept over Jerusalem. The great cities of the modern world appeal to the pity of God.

"Yet forty days and Nineveh shall be overthrown" (v. 4). God does not execute His judgments without warning men. Of the antediluvian world, God said, "My spirit shall not always strive with man . . . yet his days shall be an hundred and twenty years." God gave the neighbors of Noah one hundred twenty years of grace, or warning, while to Nineveh He gave but forty days as a space for repentance. Before God's final judgments smite the world there will be plenty of warning for those who have a disposition to heed.

"The people of Nineveh believed God" (v. 5). All true repentance starts with believing God, or an act of the intellect. It is followed by sorrow for sin, which means the movement of the emotions; then come deeds meet for repentance, involving exercise of the will. The inhabitants of Nineveh went through all these processes.

"The king of Nineveh arose and laid aside his robe" (v. 6). All national repentance must involve the thought and action of political leaders. The poor cannot repent for the rich, nor the rich for the poor. National sins are the aggregate of individual sins, and national repentance is the aggregation of individual repentance. Salvation in its social form must ultimately deal with the individual.

"He caused it to be proclaimed and published" (v. 7). A proclamation from the throne was an aid for universal repentance. Happy that land whose political leaders have consciousness of the spiritual.

"Let them turn every one from his evil way" (v. 8). Turning from sin is the crux of repentance. Recognizing sin and sorrowing for

sin are good points of preparation for repentance, but until the will acts, nothing has been truly accomplished. God is not so much concerned about our sorrow for wrong-doing as about our turning from our evil way.

"Who can tell if God will turn and repent?" (vv. 9, 10). Every herald of the gospel of Christ can tell that God will turn from His purpose of destruction when the sinning soul turns from the way of death. This is the story of God's attitude both in the Old and the New Testaments. God's challenge is, "Have I any pleasure at all that the wicked should die, saith the Lord God: and not that he should return from his ways and live?" God's ways are just and merciful. Hell is at the end of the road for the wicked, but heaven's door stands open for him who takes the path of repentance.

June 1

Faith, What It Is and What It Does

Hebrews 11:1-10; 12:1, 2

"Now faith is the substance of things hoped for" (v. 1). Weymouth gives an illuminating translation: "Now faith is a well grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Faith always has to do with fact. When we believe the things that in the long ago entered into world history, we have what is called historic faith. Faith has quite as large a place in science and business as it has in religion. Neptune was discovered when a scientist, accepting suggestions that came through the variations of planetary orbs, pointed his telescope where a new planet ought to be, and found it. Edison and Marconi have made their discoveries through scientific faith, believing that certain things would come to pass under certain conditions, and in faith arranging these conditions. The spring fields have been plowed in faith. Business men are laying in next winter's stock of goods in faith. All Liberty Bonds are faith bonds—faith in the future of our government.

"For by it the elders obtained a good report" (v. 2). This might be rendered "For by it the saints of old won God's approval." The chapter before us is largely a confirmation of this fact.

"Through faith we understand that the worlds were framed by the word of God" (v. 3). Reason forces the decision that the material universe with its change and progress had a beginning. The Scriptures do not assert that God made all things from nothing, but only that "what is seen" does not owe its existence to that which is visible. Modern chemical science points to the conclusion that all matter is a form of force. The universe may well be viewed as the projected energy of God.

"By faith Abel offered unto God" (v. 4). Abel's acceptance with God was the result of a simple faith that accepted divine suggestion

and command as to the form of his offering. Abel brought a lamb to God's altar, the emblem of vicarious sacrifice. Cain, with his self-conceit, brought of the fruits of the field—a bloodless offering, and stands as type of the moralist who would stand before God on his own merits.

"By faith Enoch was translated" (v. 5). God gave to each great historic period of world-life a demonstration, or proof, of immortality. In the antediluvian age, it was Enoch. In the subsequent age it was Elijah. Now for all time it is the risen Christ. Men believed in the translation of Enoch to an upper world, because he lived with the sunshine of another world in his face. When Enoch was missing, there was but one explanation—God took him. In the thought of the old colored minister, he walked every day with God, and one evening God said "Enoch, come home with me," and he went.

"Without faith it is impossible to please him" (v. 6). There is nothing more reasonable than this assertion, for no man can have dealings with God without believing that He is, and no one can heartily and hopefully obey the divine commands without believing that God is a rewarder of those who earnestly try to find Him.

"By faith Noah being warned of God . . . prepared an ark" (v. 7). Noah stands out as a model for Christian faith. Noah was "divinely taught about things as yet unseen" and reverently gave heed. Ancient science had not progressed far enough to know that a great watery canopy swung above the earth, whose fall would bring the last glacial epoch now known to science. But God knew about it, and God told Noah. There is much in the future which physical science does not reveal, but the gospel has revealed that "God has appointed a day in which he will judge the inhabited earth in righteousness" that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). The man who imitates Noah will accept God's word on this.

Noah also took God's way of safety. He built an ark which modern ship-engineering declares to have been of the best model for steadiness and capacity. The ark method if accepted by everybody would have secured the safety of all, just as the Christ method of salvation is offered all men. Nothing less than the ark method would have answered against the tides of the flood; nothing less than shelter in the heart of God through Christ will avail when the floods of judgment come. Noah obeyed God as to the time of entering the ark. He did not protest that his feelings were not warm enough, and lean against a tree outside the ark until the flood surged about him. He took God's word and entered. The man who obeys God when He hears Him say, "Now is the accepted time, now is the day of salvation" will have emotion enough in the day of God's final judgment.

"By faith Abraham when he was called . . . went out" (vv. 8-10). Abraham and faith are almost synonymous terms. From first to last, Abraham walked by faith. He left his native land not knowing whither he went, but knowing that God was leading. He received the promise of a posterity, and yet waited twenty years before hearing child laughter in his tent. He looked at the stars and thought of his posterity. He lifted the knife above the heart of Isaac, allowing God to solve the problem of how Isaac could burn on the altar and still become the channel of a promised posterity. He who follows Abraham in such faith will find divine provision on the mountain peaks of trial and will find a new name for the camping grounds, even "Jehovah-Jireh"—Jehovah will provide.

"Wherefore seeing . . . let us" (vv. 1,2). The pathway of faith is not a lonely one. He who runs it now does not see from the distance simply some lone runner, but "a cloud of witnesses." Herein lies encouragement to prepare for the race by laying aside every weight and the sin that so readily entangles our feet. There is also the call for patient endurance, for the race may be long. The true method of running is by "simply fixing our gaze upon Jesus, our Prince-leader in the faith, who will also award us the prize." His inspiration can be ours: "He for the sake of the joy which lay before him, patiently endured the cross, looking with contempt upon its shame, and afterwards seated himself where he still sits—at the right hand of the throne of God."

YOUNG PEOPLE'S TOPICS

(Continued from page 660.)

nature, having escaped the corruption that is in the world." Two natures are here mentioned, the divine nature and the nature that is corrupt. From this corrupt nature we are delivered, and made partakers of a new nature through the promises. It is through the promises that the Spirit woos and wins us to the Saviour and the power of the new life. This new life makes us capable to comprehend and love God's ways and will. The old life is not capable of this. We develop the qualities with which we come into the world. They inherit in a nature received at birth. We cannot create new qualities, the germ must be born in us. This is the reason why we must be "born again" and become partakers of a divine nature. The promises are intended to lead us to God from whom this new life is received. All Christlike qualities are enfolded in this new life. Their perfect unfolding is hindered by the old life, and this gives rise to the inner conflict that Christians everywhere experience. In this conflict we again need other promises, such as Romans 6:14; 8:2,32, 37-39. These are given for our encouragement, instruction and comfort. Let us not neglect them.

ROMAN CATHOLICS OPPOSE PROHIBITION

In a recent statement, William H. Anderson, State Superintendent of the Anti-Saloon League of New York, says that a Roman Catholic priest, John F. Belford, made the following statements as to the proposed constitutional amendment touching the prohibition of intoxicating liquors:

1. "It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, breaking it or defying it."

2. "They (the prohibitionists) hired hundreds of spies, detectives and investigators, put them on the track of every legislator who would not support their iniquitous measure. Then when they had crawled through the sewers and strained the cesspools for scandal they produced their vile evidence and bade the victim deliver his vote or accept the infamy of exposure."

Mr. Anderson calls on Cardinal Gibbons to produce proof of certain charges that he made against the prohibition amendment, or to admit that he spoke without knowledge, or that he was misquoting, or tell exactly what he said.

RELIGIOUS FREEDOM

The American Bible Society sent the following letter to President Wilson at the Peace Table.

"Inasmuch as there are numerous parts of the world where, under various exercises of authority, religious freedom does not exist, and where Christian missionaries and Bible distributors cannot engage in their work, the American Bible Society respectfully urges the representatives of the nations about to convene in Paris to establish the foundations of, and provide the means for, ensuring permanent peace, to further their great object by making ample provision for securing and maintaining complete religious freedom throughout the world. We would not restrict this freedom in any manner so as to exclude any creed or profession of faith. We believe that no other foundation can be laid than that which is laid in the Holy Scriptures known as the Christian Bible, but we would leave all peoples free to follow God's leadings in their comprehension of His truth."

At the Great Lakes congress for a league of nations, a resolution was offered by a delegate which incorporated the phrase "with devotion to our historic Christian ideals," declaring American institutions essentially Christian and America a nation of Christian ideals. This was bitterly opposed by a Jewish rabbi, but when the vote was taken, the resolution was adopted by one hundred sixty-six to one hundred and thirty-eight. Former President Taft is reported to have said that the action was ill-advised and that if he had been present, he would have tried to stop it.

Missionary Department

More accessions to the Christian church are reported from Siam in the past five years than during the entire preceding fifty years.

More than one-half of the human race can neither read nor write a word of any language.

Only five out of every one hundred people in China are able to read.

There is hope today for a simplified writing. China is beginning to see that with the handicap of the sacred character, it will be hopelessly outdistanced by the world. Many missionaries, and now the government, are working on the problem of a syllabic writing. The difficulty is, of course, to indicate the thousands of identical sounds in phonetic syllables and make them as well understood as the ideograph is. Distinct progress has been made and the missionaries will have initiated an unmeasured blessing for the one-fourth of the people of the world.

Recently there has developed within the Chinese church a definite effort to carry the gospel into the unreached provinces of their country. At a personal workers' conference held last August in Kuling, a managing committee was appointed which has since increased to 84 members representing every part of China. Considerable publicity has been given the enterprise. . . . One worker collected and sent in over one thousand dollars. This is distinctly a Chinese movement, only Chinese being on the committee.

The first efforts are to converge on Yunnan, the southwestern most province adjoining Tibet, 146,000 square miles in area, possessing great mineral wealth, an ideal climate, and a population of 13,000,000. The people of this province are ignorant and unevangelized.

Before the war the German missions had 2,400 missionaries (including missionaries' wives) in non-Christian lands. They employed 9,000 native helpers, had 240,000 in all grades in their schools and 720,000 baptized Christians. The annual income of these Societies was \$2,250,000. Almost the entire number have been withdrawn, and the work they carried on (mostly in British and German territory), must be taken up by

others. Europe cannot now give much aid; hence the responsibility to care for this work rests with the missionary societies of North America.

It is estimated that there are 10,000 lepers in Siam. They are feared, hated, and cursed, are turned out from their homes by their families who do not know how to take care of them. They wander up and down the roads, begging and utterly hopeless in their dire misery. The North Siam Mission has established a leper asylum at Chiengmai into which 200 of these lepers have been gathered.

The China Inland Mission has a staff of 1,051 missionaries (including wives and associate members). There are also over 3,500 native helpers, some of whom are supported from mission funds and others provided for by themselves or by native contributions. This mission also maintains 1,600 stations and out stations manned by missionaries or native workers. There were 5,080 baptisms during 1917. There are now 44,500 communicants.

PRAYER AND MISSIONS

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

"There are five outlets of power—through our life, our lips, our service, our money, our prayer. And by all odds the greatest of these is the outlet through prayer. . . . The greatest thing anyone can do for God and for man is to pray."—S. D. Gordon.

"The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. . . . The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such divine manifestation has been associated invariably with prayer."—John R. Mott.

"It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer; and a life of prayer can only be led if we have entered into a life of communion with God."—Prof. Warneck of Halle.

"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort it will see the kingdom of God come with power."

Practical and Perplexing Questions

Answered by the Editors

Question: A lecture was given here recently in which it was said that the last part of the Lord's Prayer, "For thine is the kingdom, and the power, and the glory forever, Amen," did not belong to it, or that the best scholars were agreed that it was not included in the best manuscripts. Will you please tell me if this is true and why Luke left it out.

Answer: By turning to the American Revised Version of the New Testament, Matthew 6, you will find that this conclusion of the Lord's Prayer is not in the text, but is supplied in the margin, with the remark that while many ancient manuscripts include it, the majority do not.

The scholarship of the Committee of Revision must be admitted, and doubtless there is good reason for supposing that these concluding words may not have been in the original manuscripts of Matthew's Gospel. We should not be dogmatic in the matter. It should be noted that while the conclusion to the Lord's Prayer may seem added to the original manuscripts, it is true, and all the facts stated are borne out by other Scriptures.

However, there is no need for the disturbance of our faith. The true view of all Bible inspiration does not claim that all versions are inspired, but that the original and autograph manuscripts of the books were verbally inspired. While we might wish it otherwise, the fact remains that certain verses in the Authorized Version of the Bible have been rightly omitted from the Revised Version.

This is pre-eminently true of John 5:4. Verse 4 does not appear in the Revision; and when we ask why, the answer is here. It did not occur in the original manuscripts, but some early copyist thought the moving of the water should be explained, and so put in a marginal note saying, "For an angel of the Lord went down at certain seasons of the year into the pool and troubled the water." This marginal reference would appear in following copies. Then later some copyist concluded to incorporate the marginal reading in the text, so that it came down to us in that way.

We have a similar case of interpolation in 1 John 5:7. This verse, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost. These three are one," is not found in the Revised Version; and therefore has not the support of the most reliable manuscripts. The doctrine, however, is true, and found its way into the text in much the same way as the verse in John 5.

Regarding all such matters, Christian scholarship must be both honest and fearless. We cannot claim that our Authorized Version of the Bible is without any error of translation; nor can we claim that even the Revised Version is absolutely in accord with original manuscripts; but we can claim that all variations are incidental, and that not a single vital doctrine of salvation is either endangered or impaired by any of the text variations called in question.

H. M. G., Bisbee, N. D. There is no absolute rule governing the application of the term "Thy Kingdom" to the future, as the following brief observation of the passages which you have adduced will show:

In all of these passages the Kingdom of God is considered from the moral angle. From the present aspect Luke 9:60 inculcates individual responsibility and Matthew 6:33 and Mark 12:34 give us individual privilege. Matthew 21:43 retrospectively uncovers national responsibility, and Luke 13:18 presents the mystery phase of national and individual privilege and responsibility, while Luke 17:21 gives national and individual privilege in relation to the past, present and future.

The subject is too extensive for treatment here. *The Scofield Reference Bible*, page 1003, shows five respects in which the Kingdom of God is to be distinguished from the Kingdom of heaven, but for fuller information see "*Israel and the Church*" by Dr. James H. Brookes. Both of these books can be secured through The Bible Institute Colportage Association, 822 N. LaSalle Street, Chicago.

A. A. J., Corwith, Ia.: Our advice is that you talk with the young pastor and get his viewpoint more clearly. He may not have meant to disparage the deity of our Lord, but only to dwell on the human side of His life.

As to your second question we do not think that "Kingdom of God" and "Kingdom of heaven" are used interchangeably in the Bible. The former is the broader expression of the two and seems to include the latter, but the two are not identical.

Reason, too late perhaps, may convince you of the folly of misspending time.

Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation.

For Sermon and Scrap Book

WHEN TO CRITICIZE

When your heart is warm with love,
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has;
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticize.

When you see the thing that's wrong,
And—a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticize.

—A. R. Wells.

THE PROGRESS OF FAITH

1. No faith, Mark 4: 40.
2. Little faith, Matt. 6: 30.
3. Weak faith, Rom. 4: 19.
4. Increased faith, Luke 17: 5.
5. Growing faith, 2 Thess. 1: 3.
6. Strong faith, Rom. 4: 20.
7. Great faith, Matt. 15: 28.

—T. B.

"LOOKING UNTO JESUS"

(Heb. 12: 2)

- Looking unto Jesus for salvation, Matt. 1: 21; Heb. 7: 25.
 Looking unto Jesus for daily strength, 2 Cor. 12: 9, 10, R. V.
 Looking unto Jesus for support, Ps. 4: 22.
 Looking unto Jesus for security, Isa. 25: 4; 1 Sam. 22: 23.
 Looking unto Jesus for succor, Heb. 2: 18.
 Looking unto Jesus for supply, Phil. 4: 19.

—R. T.

CHRIST'S SECOND COMING ILLUSTRATED IN SCRIPTURE

Mark 6: 46-50

We shall not only lay ourselves open to error, but to ridicule, if we do not wisely discriminate between "types" and "illustrations" of truth. Some have gone to great excesses in typical teaching, and so have not helped, but hindered, the true understanding of God's Word. In the passage before us we have not a "type" of the Lord's

return, but a very full and beautiful illustration of it.

Seven points are here discernible:

1. His departure to, and intercessory work in heaven.
 "He departed into a mountain to pray."
2. The church meanwhile among the nations.
 "The ship was in the midst of the sea."
3. His continual observation of us from on high.
 "He saw them toiling in rowing; for the wind was contrary unto them."
4. His return for His people.
 "He cometh unto them."
5. The time of His return.
 "About the fourth watch of the night."
6. The whole church sees Him, but some fear.
 "They all saw him."
7. He speaks to them the word of perfect peace.
 "He saith unto them, Be of good cheer, it is I; be not afraid."

—W. Graham Scroggie.

CERTAINTY OF DEATH

"We must needs die, and are as water spilt on the ground, which cannot be gathered up again." —2 Sam. 14: 14.

I. Death Is Certain.

Death stares us in the face upon all sides. The fields the other day were green; now they are brown. So God teaches in His word, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. 1: 24).

II. Death Is Often Sudden.

Read the columns of the newspapers, and notice how many have been fairly hurled into eternity. How few really expect death when it comes!

"Ye know not what shall be tomorrow."

III. Death Ends All.

"Water spilt on the ground, which cannot be gathered up again."

Dives was told of a great gulf which was fixed. The foolish virgins found the door shut for all eternity.

"It is appointed unto man once to die, but after this the judgment" (Heb. 9: 27).

IV. A Preparation Is Necessary.

All realize this as far as this world goes, but few seem to realize its importance when the next world is taken into consideration.

Because we are strong it seems to us as if we would live always.

V. How We Are to Make This Preparation.

"I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14: 6). Ps. 23: 4; 1 Cor. 15: 55.

—Edwin Locke.

THE CALLED OF GOD

1 Peter 2: 9, 10

- I. What We Are as the Called of God.
 1. A chosen generation.
 2. A royal priesthood.
 3. A holy nation.
 4. A peculiar people.
- II. Why We Are the Called of God.
To show forth His praises.
- III. What Were We Before God Called Us?
 1. In darkness.
 2. Not a people.
 3. Without mercy.
- IV. What We Should Be as the Called of God.
 1. Steadfast.
 2. Obedient.
 3. Holy.

—W. R.

NO NIGHT THERE

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."—Rev. 22: 5.

Our text implies—

I. No More Sleep.

Some one might object and say there is no cause for satisfaction in this. The busy man, he would say, enjoys sleep. It is his refreshment after the labors of the day. Heaven would be none the better for having no time of rest. We answer, in heaven there will be nothing to sleep, either enjoyable or necessary. There will be no more fatigue. Yet, without sleep, in heaven "the weary are at rest."

II. No More Sleeplessness.

Few things in life are so unpleasant as lying awake at night. It is one of the things that "make night hideous." In heaven there will be no sleeplessness, because there will be none of the ills which cause it; e. g., (1) No sickness or sorrow. (2) No anxiety. (3) No anticipation of evil.

III. No More Fear.

Timid people are frightened most easily at night. Men and women have been found dead after a night's confinement in a dark and lonely place. Even good people are nervous and timid at night. Bad people are notably so. The conscience is an unpleasant companion in the dark. In heaven there will be no more fear.

IV. No More Sin.

There is more sin of every kind committed at night than at any other time. "Men love darkness rather than light, because their deeds are evil" (John 3: 19). "They that be drunken are drunken in the night" (1 Thess. 5: 7).

In the land of eternal day "there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life." (Rev. 21: 27.) In heaven there shall be no more sin.

—F. St. John Corbett.

AN IMAGINARY LETTER

(What Paul might have written, but, thank God, did not!)

"Dear Sir and Brother:

"Doubtless you recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I would like to know if Macedonia is a circuit or a station. This is important as I have been told that once a man begins on a circuit, it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call.

"There is another important item that you overlooked in your brief and somewhat sudden invitation. No mention was made to the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be a serious matter. Nor can I afford to swap 'dollar for dollar,' as the saying is among the apostles.

"Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church.

"For recommendations, write to Rev. Simon Peter, D. D., Jerusalem. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

"Solicitously yours,
"PAUL, THE APOSTLE."
—Vacancy and Supply.

HOW THEY KILLED THE CHURCH AT PODUNK HOLLOW

Deacon Rich wasn't particular how God's house looked, inside or out, but had to have everything up to date around his own home.

Brother Howler always insisted on the adoption of his views on all questions brought up before the church, and never gave in for the majority. "The old guard dies but never surrenders," was a favorite quotation of his.

Brother Fuss never attended Sunday-school. However, he admitted that it might be all right for little children, and old women of both sexes.

Sister Scold never sent her pastor word when she was sick; wasn't he supposed to find out himself? But for weeks afterward, *Sister Scold* would tell all the neighbors how her pastor, mind you, neglected her during her illness.

Brother Grumpy never encouraged his pastor, Dr. Faithful, but was constantly speaking of the good doctor's faults to others. No sermon ever helped *Brother Grumpy*, and if it had he wouldn't let the preacher know it for fear it would give him a swelled head.

Brother Selfish never tried to bring any one to church with him. He wasn't taking any chances on overcrowding the edifice.

Brother Ichabod never showed his face inside the door—unless it was to attend a funeral.

If *Brother Slack* did come he was sure to come late.

If too wet or too dry, too hot or too cold, *Brother Easymen* wouldn't even think of coming.

Whenever *Brother Touchy* saw any one taking hold and helping carry on any of the church work, he was sure to find fault and accuse them of trying to show off.

Brother Gloomy generally stayed away from prayermeeting, but when he did come always had a frown on his face, and was as silent as the sphinx.

Brother Spout never prayed for his pastor or fellow-members. Perhaps he thought it might hurt them.

Sister Pride treated the pastor very coldly if he didn't call at her home as often as she thought he should. Of course, the pastor had nothing particular to do and could have called oftener!

If a stranger showed her face in the congregation *Sister Straightlace* was careful not to shake hands with her or invite her to come again.

Brother M. T. Head refused to subscribe for the denominational paper. He found it cheaper to borrow his neighbor's copy.

Brother Pope wanted to run the church. The present church bosses had been elected by the devil, and a change was needed!

Brother Lazy believed in letting the pastor

do all the work. Wasn't that what they hired him for?

Brother Tightwad, the treasurer, saw to it that the pastor's salary was always behind. He believed that a preacher ought to board in heaven even though he had to live on the earth.

Brother Fuss, one of the stewards, was always growling about foreign missions. "I don't believe in 'em, and I will not give to 'em," was his slogan.

Sister Faintheart always occupied one of the rear seats. She wouldn't go up front for fear people might think she was conceited.

Sister Fearful never joined in while the congregation was singing. She was afraid she would be heard if she opened her mouth.

Brother Crusty made a practice of bringing his telescope to the services. No, he wasn't interested in the stars of the heavens, but in the faults of heaven's ambassador. *Brother Crusty* didn't pose as a carping critic, but he had made a study of elocution and knew something about homiletics, so naturally he was the proper person to diagnose the faults of the pastor, and instruct the people as to what a sermon should be and how it should be delivered.

Brother Smallman never spoke to any individual about Christ. Why should he do personal work? Didn't he help pay a pastor?

Brother Stinger always left his pocketbook at home. However, he was willing his fellow members should give as much as they pleased to the benevolence of the church. Nothing mean about him. No, sir!

When he thought everything was working harmoniously, *Brother Stinger* would try to "start something"—and he generally succeeded. He didn't believe in letting the church go to the "bow-wows," and die of dry rot! He was a regular Samson. You remember Samson killed a thousand Philistines with the jawbone of an ass. Well, in every church row since then, the bone of contention has been the jawbone. And *Brother Stinger* surely had some jawbone.

Did they kill the church? Sure! The society was disorganized, and the edifice turned into a coffin manufactory. And in their tomorrow the persons responsible for the death of this local church must stand and give an account of the deeds done in the body.—R. L. Jones, in *Herald of Holiness*.

GOD IS FAITHFUL

1 Cor. 10: 13

"God is faithful"—not, He has been;
Not, He "will be"—both are true;
But today, in this sore trial,
"God is faithful" now to you!

—M. M. D.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

H. Evan McKinley writes from London, Ky.: "My last three revivals were very successful, with houses too small for the audiences."

George Bennard conducted a revival meeting at the Methodist church, Wakefield, Neb., the past month, assisting Rev. Frank Williams.

James O. Duffey closed a three weeks meeting in the United Evangelical church at Kearney, Neb., March 23, with 60 conversions and many reconsecrations.

John Imrie, just returned from France, reports a meeting commencing March 30 at Charleston, W. Va., with Rev. S. A. Sheriff. Mrs. Imrie accompanies at the piano.

Singing Evangelist C. B. Brooks assisted the Rev. L. P. Kirk in a meeting in March at Scarborough, W. Va. Over 150 conversions was the result of the meeting, besides the churches of the town revived.

The McAuley Water Street Mission, New York City, has issued its Forty-sixth Annual Report, made up of a number of interesting testimonies, and a general report for the year, including a budget of \$6,000.

Rev. Norman H. Camp gave four popular lectures on Bible prophecy at the West Side Auditorium, Chicago, March 23-April 13, on "The Time of The End" from the Book of Daniel, illustrated on blackboard and chart.

Joseph W. F. Hakes reports great blessing in his meeting at Brunswick, N. J. There were a number of souls saved and some family altars started. He writes: "I had the great privilege of preaching the second coming in that section."

The Lindgren-Erwin Party just closed a splendid meeting in Humboldt, Ia., with nearly 150 conversions. This point was founded by Unitarians and that atmosphere is still strong there. They report a splendid start at Pomeroy.

I. E. Honeywell is engaged in evangelistic work among the soldiers in France. He is stationed at 12 Rue d' Aguesseau, Paris branch, Y. M. C. A.

The John E. Brown Evangelistic Party is to spend the month of April in union tabernacle work, Long Beach, Calif. and the months of May and June in a city wide campaign in which all of the churches are united, in Vancouver, B. C.

Willett S. Colegrove with T. J. Bittikofer closed a fine meeting at Ovid, Mich., a large crowd of young people having come into the kingdom. Several of them consecrated their lives to the service, and two plan soon to go to The Moody Bible Institute.

Loren G. Jones received a cablegram calling him for special work in Paris under the Y. M. C. A. He will return September 1, in time to open a union campaign in Charlotte, N. C., with Rev. "Bob" Jones with whom he has been associated for the past four years.

Rev. C. H. Jack Linn closed a splendid meeting at Brownell, Kan., and later was at Osmond, Neb. He is now at Oregon, Wis. He expects to fill engagements in Arkansas and the South this summer. Mrs. Linn accompanies Mr. Linn as soloist and lecturer to women and girls.

H. P. Dunlop and wife report a work of grace in a meeting in the Presbyterian church at Brookfield, Mo., with some interesting conversions. The pastor reports, as a result of his meeting, an increase of fifty per cent in the Sunday-school, and scores brought into the church.

C. S. Thompson writes from Fostoria, O.: "Closed a wonderful work of grace with Rev. E. H. Wilson, U. B. Church, Willard, O., February 23. Two hundred and fifty were saved and the church wonderfully quickened. Began with Rev. C. W. May February 25 and closed March 16; forty-three saved to date."

Ray G. Swartzbaugh writes saying the Lord has been using him in a wonderful way. For the month of March he was with the First Presbyterian Church, Kansas City, Kan. He was engaged for April with the Admiral Methodist Church, Kansas City, Mo., and for May at the Grand View Methodist Church, Kansas City, Kan.

S. D. Goodale writes: "We closed a splendid meeting at Pickering, Mo. I held a meeting at this place five years ago. The meeting this time was not as far reaching in visible results as the first one, but in some ways was better than before. We begin our next meeting in Gresham, Neb. We have been shut out most of the winter on account of the epidemic, but the work is opening now."

The Rayburn-Wickland Evangelistic Party closed their second campaign of 1919 at Reedsburg, Wis., March 12. The campaign proved a great blessing to the churches there. Three hundred and fifty-three cards were signed by those who professed Christ and several men above seventy-five years of age were among those who for the first time confessed Christ. The next campaign opened at Richland Center, Wis., March 30.

George D. Enns and A. H. Crombie report a three weeks campaign in Michigan City, N. D., which was greatly blessed. They had 45 decisions and a good number of reconsecrations. The pastor, Rev. J. C. Peters was a former student at the Institute. They are now in meetings in Niagara and on the second night had the house nearly filled. They write: "We are expecting great things from God. Pray for us and our work."

Evangelist H. D. Kennedy held a meeting during March in Oshawa, Ont., Can. Large crowds attended; fully 200 professed conversion. Many family altars were set up and several broken family circles united. On March 23, Mr. Kennedy opened at Consecon, Ont. At the first altar call 32 persons sought the Lord. During June and July he expects to hold a union tent campaign in Peterboro, Ont.; Mr. G. W. Mulligan will conduct the singing.

Following his work in the military cantonments and stations of Australia, New Zealand and the United States, Dr. John H. Elliott has entered upon his duties as acting pastor of the North Avenue Presbyterian Church of Atlanta, Ga., in the absence of the regular pastor, Dr. Richard Orme Flinn who has gone over to France under the Y. M. C. A. for a special evangelistic work among our soldiers. This church is one of the most aggressive churches of Atlanta.

E. R. Hermiston closed a helpful revival service at Chico, Calif., and 50 made public confession. At the time of writing he was in a meeting at Red Bluff, Calif.; and 20 had already come forward and all denominations were coming into the meeting. He writes: "We visited this place fifteen years ago and had sweeping revivals all along the line; it was here that Harry Mainard the saloon keeper and prize fighter was converted and the saloons were closed."

H. L. Fleming, in evangelistic meetings at Plattville, Wis., writes as follows: "Our meetings are moving along very well. Interest is growing from night to night. Our Sunday night crowds are the best. Sunday afternoon we had a patriotic service and had over 500 present. Our Sunday night crowds are over 600; so you can see folks are interested. Gave the first altar call Sunday night and 36 came forward. We are looking forward to a great meeting. Church people are really interested."

Rev. J. A. McCamey and Rev. G. W. Pierce, respectively pastor and recording secretary of the Grace M. E. Church, Warren, Pa., unite in commending the work of Professor William S. Dixon and wife, of Chicago, for the excellent work they did in the four weeks' campaign that closed recently. The chorus leading of Professor Dixon, and the work among women in meetings and in their homes of Mrs. Dixon, were highly commended. The booster choir feature seemed to have succeeded in an unusual way.

For fifteen days Evangelist F. A. Geisenheimer of Chicago labored with pastor and people of the Amberg, Wis., Presbyterian church in special meetings. Their labors were rewarded in the conversion of 34 persons and the receiving of many of the converts into the membership of the church. Mr. Geisenheimer is now assisting Rev. Rasmussen the Methodist minister at Dunbar, Wis. and the indications are that many will begin the Christian life at this place. Mr. Rasmussen is a former Institute student.

Rev. William Lofton sends a clipping from *The Cameron Herald*, (Tex.) reporting the meetings of Rev. J. Gordon McPherson at the Cameron Grove Baptist Church where a revival was in progress. An interesting incident mentioned was the conversion of an old negro, Harrison Hughes, said to be more than one hundred and eleven years old, an event without parallel in the church life of Texas, if not in America. Mr. McPherson is a colored preacher, and has been preaching acceptably both to the whites and the blacks in the South.

The special services, recently closed, in the Presbyterian church, Kouts, Ind., were wonderfully blessed. The town had never in its history realized such a spiritual awakening. A week of prayer preceded the meetings, which were only to last two weeks, but the people begged for it to continue; there were 101 conversions. Richard Low, a former Moody Bible Institute student, led the song service and the afternoon prayer service for boys and girls, and Rev. Aaron Egli and Rev. Samuel Bauer, pastor of the church, delivered the messages.

The World Conference on Christian Fundamentals has issued an announcement of the

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meeting to be held at Philadelphia May 25-June 1. Well known Bible teachers and preachers of the English speaking world have been invited, and they invite all believers to unite in a worldwide fellowship that shall be tentatively proposed at the Conference. They especially request the attendance of pastors and delegates, and literature and Conference programs will be sent on request by the Executive Secretary, Mr. J. D. Adams, 1721 Spring Garden St., Philadelphia, Pa.

Mr. and Mrs. Agnew Demarest have conducted fruitful meetings in Newfoundland and Nova Scotia. Mrs. Demarest, whose maiden name was Victoria Booth-Clibborn, is the evangelist, and Mr. Demarest is singer, pianist and organist. They report a good, old fashioned revival and hundreds were turned away from the church doors, and the results indicated permanency. All converts were dealt with individually. At

The Newell Evangelistic Party, composed of Rev. H. H. Newell, evangelist; Bert H. Newell, musical director and trombonist; and Miss Muriel Holt, soloist and accompanist, have just finished a series of campaigns throughout Westmoreland county in Pennsylvania. At Herminie the coal company kindly fitted the new and commodious brotherhood building into a regular tabernacle for the campaign. Among the large number of converts at this place were about 50 men, some of whom were professional gamblers. They have become live wires and since the campaign closed they have been conducting two prayer meetings each week, and the church has been filled to capacity. commendable results were also achieved in two other towns—Arona and Middletown.

This party is scheduled to begin their next campaign at New Stanton, Pa., and the same will be a community effort, with the Reformed and M. E. Churches participating. The Newell



Mr. and Mrs. Agnew Demarest



St. Johns an evangelistic committee of the four Methodist churches commended the work very highly, and Rev. J. E. Darby stated that during the campaign over one thousand went to the altar.

Evangelist John M. Linden, Madison, Wisconsin, who has now associated with him Singing Evangelist Wm. S. Dixon of Chicago, is holding his first Canadian meeting at Gananoque, Ontario, and the Lord is wonderfully blessing. After laying a strong and deep Spiritual foundation during two weeks, the first opportunity was given for religious expression on Sunday, April 6th, and during the day nearly 300 people took some kind of a definite religious stand, of which 88 were new recruits, and the others were re-consecrations.

The Linden-Dixon Party will open at Swaledale, Ia., on May 7th, and then go on to the coast for several tent-meetings.

brothers used a large, new tent for their summer campaigns.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

- William Asher—Y. M. C. A., Bayonne, N. J.
- J. V. Baird—Y. M. C. A., Waco, Tex.
- F. J. Balmont—Y. M. C. A., France.
- Berge Sisters—May 11, Chester, Va.
- W. E. Bilyeu—Y. M. C. A., Camp Cody, Deming, N. M.
- Chester Birch—Y. M. C. A., Fort Leavenworth, Kan.
- A. M. Bruner—Y. M. C. A., Until May, Bristol, Tenn.; May 5-18, Virginia; May 19-25, Durham, N. C.; July 31-Aug. 7, Summer School, Silver Bay, N. Y.
- Claire V. Bryan—Y. M. C. A., France.
- D. B. Bulkley—May 11-25, Bonita, La.
- Callis-Gossett Party—Until May 4, White, S. D.; May 7-25, Burke, S. D.; June 1-22, Chemung, Ill.
- W. S. Colegrove—April-May, Grand Rapids.
- W. H. Collisson—Y. M. C. A., Fortress Monroe, Old Point Comfort, Va.
- O. L. Cotterell—Spring months, Loveland, Colo.; Fitzgerald, Ga.; South Chicago, Ill.; Pierson, Ia.
- H. T. Crossley—Until May 11, Cardinal, Ont.
- A. B. Davidson—Y. M. C. A., England.
- John M. Dean—Chaplain.

E. R. Dow—Y. M. C. A., France.
 Jas. O. Duffey—May, Oconto, Neb.
 H. P. Dunlop and Wife—Apr. 28-May 18, Jesup, Iowa.
 John H. Elliott—Y. M. C. A., Various camps.
 John W. Erskine—May 4-25, Freesoli, Mich.; May 28-June 15, Cooner and Gulick, Mich.
 C. E. Faust—Y. M. C. A., Fort Oglethorpe, Ga.
 Eric A. Fernlund—May, St. Francis, Minn.; July, Stratford, Ia.
 A. J. Fitt—Y. M. C. A., Camp Logan, Houston, Tex.
 R. W. Frary—Y. M. C. A., Great Lakes, Ill.
 A. D. George—Y. M. C. A., France.
 Roy Gourley—Y. M. C. A.
 R. A. Hadden—Y. M. C. A., Camp Kearney, Linda Vista, Cal.
 Joseph W. Hakes—Until May 11, New Haven, Conn.
 Ham-Ramsey Party—Spring, 1919, Elk City, Okla.; Shawnee, Okla.; Sour Lake, Tex.; Brownsville, Tenn.; Hearne, Tex.; Clovis, N. M.
 John S. Hamilton Party—May, Welch, W. Va.
 E. C. Harding—Y. M. C. A., Chanute Field.
 Chester F. Harris—Y. M. C. A., Camp Funston, Fort Riley, Kas.
 Herbert C. Hart—April 20-May 4, Big Pine, Calif.; May 5-18, Independence, Calif.; May 20-July 1, Los Angeles, Calif.
 R. G. Heddon—Y. M. C. A., France.
 E. R. Hermitson—April, Cottonwood, Calif.
 Tilman Hobson and Miss Loretta Hobson—Army Camps in California.
 I. E. Honeywell—Y. M. C. A., France.
 W. H. Hudgins—Y. M. C. A.
 Harry James—Y. M. C. A., Columbus, O.
 Andrew Johnson—May, Collingswood, N. J.
 Loren G. Jones—Y. M. C. A., France.
 P. H. Kadey—April-May, Clifford, Mich.; May-June, Imlay City, Mich.
 F. O. Kelley—Y. M. C. A., Italy.
 H. D. Kennedy—May, Arden, Ont.; June-July, Peterboro, Ont.
 F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
 Victor Lightbourne—Y. M. C. A., France.
 John M. Linden and Wm. S. Dixon Party—May 7-25, Swaledale, Ia.
 Lindgren and Erwin—June, Rockwell City, Ia.
 Eva R. Ludgate—Battalion of Prayer, New York City.
 J. C. Ludgate—Y. M. C. A., Overseas.
 Milford H. Lyon—Y. M. C. A., Various camps.
 A. R. Lytle—Y. M. C. A., Camp Grant, Rockford, Ill.
 A. S. Magann—Salvation Army Campaign, Wisconsin.
 J. W. Mahood and Daughter—Until May 12, Keokuk, Ia.
 T. G. Makin—Y. M. C. A., Camp McClellan, Anniston, Ala.
 Frank Mathis—Until May 18, Fairmont, Minn.; May 25-June 22, St. James, Minn.
 Win McEwan—War Work, Various camps.
 H. Evan McKinley—Until May 11, Morristown, Tenn.; until May 18, Atlanta, Ga.; to June 8, Fletcher's Lake, Ind.; to June 22, Louisville, Ky.; November, Fulton, Ind.
 George McLeod—Y. M. C. A., Various camps.
 J. B. McMinn—Y. M. C. A., France.
 Leroy J. Mitchell—Until May 11, Lawrenceville, Ill.; May 18-June 8, Frankfort, Ill.; Aug. 1-30, Jerseyville, Ill.
 George E. Moody—Y. M. C. A.
 Earle Naftzger—Y. M. C. A., France.
 P. C. Nelson—Y. M. C. A., Camp Custer, Battle Creek, Mich.
 J. A. Nipper—Y. M. C. A., Various camps.
 Dr. French E. Oliver and Party—May, Salisbury, Mo.; June-July, Clinton, Mo.
 L. K. Peacock—Y. M. C. A., Camp Dix, Wrightstown, N. J.
 L. F. Peckham—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
 Grace Sutton Powell—Y. M. C. A., California.
 E. B. Pratt—Y. M. C. A., France.
 Fred W. Rapp—Y. M. C. A., France.
 Homer Rodeheaver—Y. M. C. A., France.
 R. M. Sands—Y. M. C. A., Camp Grant, Rockford, Ill.
 Harold F. Sayles—May 4-18, Palo, Mich.
 Myrtle M. Saylor—May, Farson, Ia.
 J. H. Sawtell—Y. M. C. A., Great Lakes, Ill.
 Charles Reign Scoville—Y. M. C. A., Camp Funston, Fort Riley, Kan.
 Roud Shaw—Y. M. C. A., France.
 M. B. Simmons—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
 C. C. Smith—Y. M. C. A., Various camps.
 Gipsy Smith, Jr., and Chas. F. Allen—May, Burlington, N. C.; June, Waynesboro, Va.
 D. L. Spooner—Y. M. C. A., New Brunswick, N. J.
 Morgan Lee Starke—May 6-25, Waynesboro, Va.; May 27-June 15, Front Royal, Va.; June 18-July 15, Rocky Mount, Va.
 H. E. Storts—Y. M. C. A., Camp Travis, Tex.
 William A. Sunday Party—Until May 4, San Antonio, Tex.
 F. J. Thomas—Y. M. C. A.
 C. S. and Mrs. Thompson—Until Apr. 27, Great Valley, N. Y.

George Trimby—Y. M. C. A., Camp Dodge, Des Moines, Ia.
 Melvin E. Trotter—Y. M. C. A., Various camps.
 Thomas P. Ullom—Y. M. C. A., Camp Gordon, Atlanta, Ga.
 Ray G. Upson—City Y. M. C. A., Dayton, O.
 Vom Bruch Party—May, Wolverton, Minn.; June, July, Aug., Chicago, Ill.
 L. A. Wegner—Y. M. C. A., Camp Custer, Battle Creek, Mich.
 Owen O. Willard—May 1-8, Nickerson, Kan.; May 9-10, McPherson, Kan.; May 18-24, Skidmore, Mo.; May 26-June 1, Worthington, Minn.; June 6-14, Wetona, S. D.
 A. R. Willugs—Y. M. C. A., Waco, Tex.
 M. B. Williams—Y. M. C. A., Various camps.
 R. Hayes Willis—Y. M. C. A., Camp Grant, Rockford, Ill.
 Edward M. Young—April and May, Shafter, Santa Cruz and Los Angeles, Calif.
 Wm. M. Young—April 22-June 1, Grand Blanc, Mich.; June 1-30, Sickles, Mich.
 Parley E. Zartmann—Y. M. C. A., Camp Custer, Battle Creek, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES.

Bible Conference and School of Missions, Wooster, O., July 28-Aug. 6.
 Camden (Me.) Bible Conference, Aug. 31-Sept. 7.
 Castine (Me.) Bible Conference, Aug. 24-31.
 Cedar Lake (Ind.) Conferences:
 Bible Conference, June 18-July 6.
 Bible School, July 7-31.
 City Mission Workers Conference, Aug. 9-17.
 Victorious Life Conference, Aug. 24-Sept. 1.
 Chicago Hebrew Mission Conference, Chicago, May 20-23.
 Christian Workers Conference, Bible School Park, N. Y., July 24-Aug. 4.
 Eagles Mere (Pa.) Bible Conference, July 13-20.
 Erieida (O.) Bible Conference, July 18-27.
 Grove City (Pa.) Bible School, Aug. 8-17.
 Gull Lake Bible Conferences, Midland Park, Augusta, Mich., July 6-19 and Aug. 3-10.
 International Federation of Christian Workers Convention, Siloam Springs, Ark., July 27-Aug. 3.
 International Christian Convention, Buffalo, N. Y., Aug. 5-10.
 International Sunday School Convention, Kansas City, Mo., June 19-22.
 The International Union of Gospel Missions, Philadelphia, Pa., May 20-25.
 Montrose (Pa.) Conferences:
 Ministerial Institute, July 14-31.
 General Conference, Aug. 1-10.
 Muskingum Bible Conference, New Concord, O., Aug. 1-10.
 National Council of Congregational Churches, Grand Rapids, Mich., July 21-29.
 Northfield (Mass.) Gatherings:
 Young Women's Conference, 1st Division, June 11-18.
 Student Conference, Y. M. C. A., June 20-29.
 Summer School of Home Missions of the East, July 1-8.
 Summer School of Religious Education (formerly the Summer School of Religious Methods), July 18-28.
 Summer School of Women's Foreign Missionary Societies, July 9-17.
 Young Women's Conference, 2d Division, Aug. 1-17.
 General Conference of Christian Workers, Aug. 1-17.
 The last two in conjunction.
 Prophetic Bible Conference, Albany, N. Y., May 5-7.
 Victorious Life Conference, Whittier College, Whittier, Calif., June 21-29.
 Winona Lake (Ind.) activities for 1919: (Partial list):
 Church of the Brethren Conference, June 4-13.
 School of Missions, June 19-26.
 Presbyterian Young People's Conference, June 26-July 6.
 Disciples of Christ Congress, June 30-July 6.
 Older Girls' Conference, July 7-10.
 Winona Bible School, July 7-Aug. 4.
 Bethany Girls, entire season.
 Chautauqua Program, July 7-Aug. 21.
 Commercial Secretaries' Convention, July 21-26.
 Bible Conference, Aug. 22-30.
 Evangelistic Meetings, Aug. 15-22.
 Progressive Brethren Conference, Sept. 1-8.
 United Brethren Conference, Sept. 8-15.
 Chicago Boys' Club, entire season.
 World Conference on Christian Fundamentals, Philadelphia, Pa., May 27-June 1.
 World's Sunday School Convention, Tokyo, Japan, 1920.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association,
822 North La Salle Street, Chicago.

BOOKS RECEIVED.

Fleming H. Revell Company, New York.

"After This or The Church, The Kingdom and the Glory." Philip Mauro. Cloth, 192 pages. \$1.00.

"The Apostles' Creed in the 20th Century." Ferdinand S. Schenck, D. D., LL. D. Cloth, 212 pages.

"The Blot on the Kaiser's Scutcheon." Newell Dwight Hillis. Cloth. \$1.00.

"The Changeless Christ." Edwin Charles Dargan. Cloth, 194 pages. \$1.00.

"For the Children's Hour." Stuart Nye Hutchison, D. D. Cloth. \$1.00.

"Church Officers." F. A. Agar. Cloth, 50 cents.

"A Cyclopedia of Twentieth Century Illustration." Amos R. Wells. Cloth, 468 pages. \$3.00.

"Five Young Men." Charles Reynolds Brown. Cloth, 122 pages. 75 cents.

"Frontier Missionary Problems, Their Character and Solution." Bruce Kinney, D. D. Cloth, 236 pages. \$1.25.

"The Gist of the Lesson." Torrey. Cloth, 155 pages. 25 cents.

"Guiding Boys Over Fool Hill." A. H. McKinney, Ph. D. D. Cloth, 228 pages. \$1.25.

"Jerusalem Past and Present." Gaius Glenn Atkins. Cloth. \$1.00.

"The Joyful Hours of Jesus." J. Gibson Lowrie, D. D. Cloth, 203 pages. \$1.25.

"The Laughter of God and Other Sermons." David James Burrell, D. D. Cloth, 217 pages. \$1.25.

"The Life of Service." James I. Vance, D. D., LL. D. Cloth, 219 pages. \$1.25.

"Making Good in the Ministry." Prof. A. T. Robertson, M. A., D. D. Cloth, 171 pages. \$1.00.

"The Maine Law." Ernest Gordon. Paper, 124 pages. 30 cents.

"The New Church for the New Time." Wm. Allen Harper, D. D. Cloth, 153 pages. 75 cents.

"Ornamented Orthodoxy." Edgar DeWitt Jones, D. D. Cloth, 221 pages. \$1.25.

"Pathfinders of the Soul-Country, and Other Sermons for Today." Josiah Sibley, D. D. Cloth, 209 pages. \$1.00.

"A Prince of the Church in India." J. C. R. Ewing, D. D., LL. D. Cloth, 128 pages. 75 cents.

"Scripture Memory Work." Gerrit Verkuyl, Ph. D. Cloth, 120 pages. 75 cents.

"The Second Line of Defense." Margaret Slattery. Cloth, 189 pages. \$1.00.

"Ten Lessons on the Lord's Return." Clinton C. Bell. Cloth, 148 pages. \$1.00.

"A Text-Book on Prophecy." James M. Gray, D. D. Cloth, 215 pages. \$1.25.

"Two Ancient Red Cross Tales." P. Whitwell Wilson. Boards, 64 pages. 50 cents.

"The Unrecognized Christ." John Gardner, D. D. Cloth, 158 pages.

"War-Time Hymns." Dr. Wm. P. Merrill, assisted by Clarence Dickinson. Paper, 32 pages. 6 cents.

"The Way of Power." John Paul. Cloth, 190 pages. \$1.00.

"Will the Christ Return?" J. Stuart Holden. 88 pages. 50 cents.

"Your Fallen Soldier Boy Still Lives." Edward Leigh Fell. 50 cents.

"Love in Creation and Redemption." Dwight Goddard. Cloth, 278 pages. \$1.25.

"By This Sign We Conquer." P. Whitwell Wilson. 64 pages. 50 cents.

Book Stall, New York.

"Is Atonement by Substitution Reasonable?" J. E. Conant. D. D. Paper, 98 pages. 25 cents.

"Jerusalem." Mrs. George Soltau. Paper, 83 pages. 25 cents; cloth, 50 cents.

"The Rapture of the Church." Jesse Forrest Silver. Paper, 42 pages. 10 cents.

"The Second Coming of Christ." Mark Matthews. Paper, 105 pages. 25 cents.

Our Hope, New York.

"Studies in Prophecy." Arno C. Gaebelein. Cloth, 166 pages. \$1.00.

"He That Is Spiritual." Lewis Sperry Chafer. Cloth, 151 pages. 75 cents.

Pickering & Inglis, Glasgow, Scotland.

"The Journeys of Jesus Christ, The Son of God." A. T. Schofield, and G. Biddulph. Cloth, 190 pages. 65 cents.

"Leslie's Short and Easy Method With the Deists."

Charles Leslie. Paper, 80 pages. 12 cents.

"1000 Miles of Miracles in China." A. E. Glover. 372 pages. 35 cents.

Association Press, New York.

"The Assurance of Immortality." Harry Emerson Fosdick. Cloth, 116 pages. 60 cents.

"The Enrichment of Prayer." David R. Porter. Cloth, 224 pages. 75 cents.

"Five Minutes a Day." H. W. Gibson. Paper, 62 pages. 25 cents.

"How God Calls Men." Frederick Harris. 123 pages. 60 cents.

"Rural Problems of Today." Ernest R. Groves. Cloth, 181 pages. \$1.00.

"The Task that Challenges." Adams-Baker. Cloth, 50 pages. 25 cents.

Morgan & Scott, London, England.

"The Approaching End of the Age." H. Grattan Guinness, D. D. Cloth, 372 pages. 5s.

"Bear Ye One Another's Burdens." David Williamson. Cloth, 56 pages. 2s.

"The Coming of the King." T. Fenwick Greves. Paper, 80 pages. 1s 4d.

"Life's Dusty Way." The Rev. W. Y. Fullerton. Cloth, 191 pages. 3s.

"The Love That Ceases to Calculate." Rev. Harrington C. Lees, M. A. 31 pages. 9d.

"Pomnikal." Amy Wilson Carmichael. Cloth, 118 pages. 4s.

"The Victorious Child." Kingscote Greenland. Cloth, 71 pages. 2s.

"The Visions and Prophecies of Zechariah." David Baron. Cloth, 554 pages. 10s 6d net.

"Ruling Lines of Progressive Revelation." W. Graham Scroggie. Cloth, 144 pages. 4s 6d.

Neale Publishing Company, New York.

"The Perfect Man." Dr. Wm. Jas. Heaps. Cloth, 79 pages. 85 cents.

J. B. Lippincott Co., Philadelphia, Pa.

"Religions of the Past and Present." Dr. J. A. Montgomery. Cloth, 425 pages. \$2.50.

Western Printing and Lithographing Company, Racine, Wis.

"The Profits of Religion." Upton Sinclair. 315 pages. Cloth. \$1.00.

Meigs Publishing Co., Indianapolis, Ind.

"Sermonettes in Verse." Charles D. Meigs. Cardboard, 81 pages. 75 cents.

Charles Scribner's Sons, New York.

"The Shorter Bible, The New Testament." Charles Foster Kent. Cloth, 299 pages. \$1.00.

Tuttle, Morehouse & Taylor Company, New Haven, Conn.

"Sister of a Certain Soldier, The." Stephen J. Maher. Paper, 48 pages. 25 cents.

Marshall Brothers, London, England.

"Spiritual Chirchmanship." F. S. Webster, M. A. Cloth, 95 pages. 2s 6d.

"The Starting Place of the Day." Sir Joseph MacLay Bart. Cloth, 96 pages. 2s 6d.

"The Starting Place Series, No. 2." The Starting Place of Glory." Rev. David M. McIntyre. Cloth, 96 pages. 2s 6d.

"The Starting Place of Bible Study." No. 3. Rev. James Dinwoode. Cloth, 95 pages. 2s 6d.

"The Comfort Book." W. Hoste, B. A. Cloth, 158 pages. 2s 6d.

"Ada R. Habershon—An Autobiography and Memoir," compiled by her sister.

Many of our readers will be pleased to learn of this little book, the autobiographical part of which gives some early recollections of this devoted servant of God, lets us into some of the secrets of her poetry and hymn writing, and speaks of her friendships including her visit to America at the invitation of D. L. Moody.

Part two, contributed by her sister, refers to her love for the Bible, her faith in the power

(Continued on page 689.)

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Assisted at two Bible conferences under the auspices of the Baptists in Atlanta and Chattanooga, and lectured at the Bible Institute of Toccoa Falls, Ga.

Mr. Gosnell: Union Bible Class, City Rescue Mission, Grand Rapids, Mich.

Dr. Fitzwater: Union Bible Class, Detroit, Mich.; Bible conference, Zeeland, Mich.; North Shore Congregational Church.

Dr. Ralston: Lecture on life of D. L. Moody, Crerar Presbyterian Church; address, Marcy Center.

Dr. Russell: Denominational Conference, Pittsburgh, Pa.; Woodlawn United Presbyterian Church; Chicago Hebrew Mission Conference.

Mr. Pace: First Reformed Church, Englewood; Immanuel Evangelical Lutheran Church; North Shore Congregational Church; Bible Study Series, Oak Street Church of United Brethren in Christ, Dayton, O.; Bonebrake Theological Seminary, Dayton, O.

Mr. Meeker: Class in prophecy, Immanuel Evangelical Lutheran Church; Morton Park Congregational Church; Camp Custer.

Dr. Towner: Evangelistic meetings, Parkersburg, W. Va.; Wilkinsburg, Pa.

Mr. Bittikofer: Evangelistic meetings, Ovid, Mich.

RECENT SPECIAL SPEAKERS

March 13, 20 and 25—Rev. William N. Blair, missionary under the Presbyterian Board, Pyeng Yang, Korea.

March 14—Dr. Daniel Couve, France.

March 16—Mrs. William N. Blair, missionary under the Presbyterian Board, Pyeng Yang, Korea.

March 18—Rev. A. P. Franklin, Swedish Alliance Mission.

March 18-22—Rev. C. H. Woolston, D. D., pastor, East Baptist Church, Philadelphia, Pa.

March 19—Miss Alice Finley, missionary to Japan.

March 23—Miss Jean Lamont, evangelist, Chicago, Ill.

March 19-20—Mrs. A. Louise Angelini, representing the Waldensian Church, Italy.

March 22—Mrs. William B. Allison, missionary, Guatemala, C. A.

March 22—P. Whitwell Wilson, American representative of the *London Daily News*, London, Eng.

March 23, 25, 26, 28—Rev. E. C. Faithfull, British representative of the South Africa General Mission.

March 27—Miss Lila Buyers, worker among the mountaineers of Kentucky.

April 2—Rev. William Evans D. D., Wheaton, Ill.

April 3—Dr. William B. Allison, missionary, Guatemala, C. A.

April 9—Miss Lenora Scarlett, missionary to South China.

April 9—Rev. W. H. Danner, secretary, American Mission to Lepers.

A MANUAL ARTS AND COOKING EXHIBIT

A steady stream of visitors viewed an exhibit of the students' work illustrating the Institute's courses in sewing, manual arts and cookery at their new quarters, 812-14-16 N. LaSalle St., Friday, April 4. This work is under the direction of Miss Leah May Gaymon and Mrs. Myra A. Rugg, and requires twelve different classes to accommodate all the students. The display included reed and raffia basketry, book binding, paper tearing, cutting and folding, clay modeling, scroll sawing and toy making. The work in sewing included children's garments showing the various operations in drafting, cutting, joining and finishing. The cookery display demonstrated not only the art of preparing a well balanced meal but the serving as well. The up-to-date laboratory, serving room, and pretty dining-room with its snowy table linen, silver and pretty china gave the impression that much practical work is done here. The knowledge gained in these courses is put in practice every day by the students as a means of gaining access for the gospel message in boys' clubs, mothers' clubs, settlements, community centers, etc.

HAMMONTREE'S ARMY WORK

Homer A. Hammontree, '10, who has been associated with "Mel" Trotter and his quartette of Institute singers for the past eighteen months, has just concluded the greatest experiences of his life. During that time he travelled 30,000 miles, visited 57 army camps, sung to a half million soldiers, and saw 15,000 men take their stand for Christ as their Saviour in after-meetings where thorough personal work was the rule. He will continue with Mr. Trotter in evangelistic work.

JUNIORS ENTERTAIN SENIORS

The Institute junior class entertained the seniors on the evening of Monday, March 31. Following supper at 5:30 and a devotional service, the company repaired to the Lecture Room

ARMY AND NAVY MEN BACK IN THE INSTITUTE



Front row, left to right—C. J. Glittenberg, Hugh Cork (Institute Army and Navy Secretary); Fred G. Crown. Middle row—W. L. Rugg, George E. Bostrom, N. Jorjorian, Nils H. Hanson, E. J. Kent, Lieut. James H. Weir, Nels J. Christensen, Wendell Pontius. Back row—C. H. Trigsted, I. H. Lindgren, H. M. Griffin, M. O. Burford.

for the program of the evening. "Ingenious and nimble fingers had transformed the staid classroom into a Japanese garden in springtime." The program included a mock graduation exercise and an illustrated lecture abounding in kindly pleasantries which were thoroughly enjoyed. The greetings of the seniors to the juniors were expressed in a song composed by one of their number.

STUDENT VOLUNTEERS' BANQUET

The annual banquet of the Chicago Union of Student Volunteers was held on Thursday evening, April 3, in the Institute dining room, with an attendance of more than 300 representatives of the schools and colleges of Chicago and vicinity—an increase of fifty per cent over last year's attendance. The president, Mr. George B. Dutton, presided, and addresses were made by Dr. Arthur Hays of McCormick Theological Seminary, and Mr. Fennell P. Turner, the general secretary of the Student Volunteer Movement. Mr. Turner emphasized the need for more thorough preparation for

missionary work. The volunteers expecting to go out to the field were recognized and congratulated.

HOW THEY STUDY AT MUSKOGEE

In Muskogee, Okla., there are quite a number of Bible classes which are following definite courses of study under the supervision of The Moody Bible Institute of Chicago. The total number enrolled is 297. The time and place of meeting for these classes is as follows:

First Baptist church, Mrs. O. T. Graham teacher. The Synthetic Bible Study Course, The Chapter Summary Course, Thursday afternoon at 2:00; The Scofield Course, Thursday afternoon at 3:15.

First Methodist Episcopal church, corner F and Houston streets, Miss Mae Adams, teacher. Chapter Summary course, Sunday evening, 6:30; The Prophecies, Friday afternoon, 2:30; The Prophecies, Friday evening, 7:30.

First M. E. church, South F and Okmulgee streets, Mrs. H. B. Spaulding, teacher. The Scofield Bible Course, Monday afternoon at 2:15.

The Bethany Presbyterian Church, Rev. Harry C. Shiffler, teacher. The Scofield Bible Course, Tuesday evening, 7:30; The Synthetic Bible Study Course, Wednesday afternoon, 2:30.

First Presbyterian Church, Mrs. R. W. Achor, teacher. Scofield class for young women, Tuesday evening at 7:30. The Scofield class, Friday afternoon at 2:00, The Synthetic Bible Study Course, Friday afternoon, 3:30.—*Muskogee Weekly*.

EXTENSION DEPARTMENT NOTES

During the last week in March Mrs. Margaret T. Russell gave a series of Bible studies in a Bible conference conducted by the First Baptist Church of Palestine, Tex. While at Gainesville, Tex., she visited Marietta, Okla., a neighboring community, to address a Bible class taking the Scofield Correspondence Course. The population of the town is one thousand, and a hundred women attended the meeting, fifteen of whom are members of this class. The invitation came through Mrs. Hudson, a sister of Mrs. O. T. Graham, connected with the large Correspondence Department work at Muskogee, Okla.

Dr. Henry Ostrom's evangelistic preaching in Lancaster, Pa., aroused great interest. The *Daily Intelligencer* said recently that St. Paul's Reformed Church was crowded to the doors to hear him, and that for more than an hour he held the attention of his large audience in "one of the greatest sermons ever preached in this city." From Lancaster Dr. Ostrom went to Philadelphia to lead evangelistic meetings in Calvary M. E. Church.

Rev. George E. Guille, in association with Rev. Lewis Sperry Chafer, conducted a Bible conference in the Presbyterian church of Athens, Ga. The members voted to make the conference a permanent feature, and a committee was appointed to arrange for the next one. Mr. Guille gave Bible lectures also in the Bradenton (Fla.) Presbyterian church, and then returned to the Reformed church of Xenia, O., where he lectured less than six months ago.

Mr. C. E. Putnam used his chronological and dispensational charts in teaching the Bible at Atlanta and Toccoa, Ga., and Asheville and Biltmore, N.C. At all of these places he received an invitation for return engagements. At Atlanta he spoke at the Gideons' Mission; at the Missionary Tabernacle, of which Mr. J. D. Fant, a godly railroad engineer, is the acting pastor; and the "Arcade," under Y. W. C. A. auspices. At Toccoa he addressed the students of Toccoa Falls Institute, and a union meeting of Presbyterians, Methodists and Baptists. At Biltmore his meeting was held in the Baptist church of which Rev. C. K. Turner, a former Institute student, is the pastor. At Asheville, N. C., he visited Alida Orphanage, a faith work superintended by Rev. Lucius B. Compton.

Mr. John R. Riebe preached at St. Paul's Evangelical Church of LaPorte, Ind., and the Presbyterian church of Paxton, Ill., and taught

a Bible class of students at Wheaton College.

"What the Bible Says About a League of Nations" was Dr. Gray's subject at the noon meeting in connection with the conference in Pittsburgh, Friday, April 25, which marked the close of the Union Bible Classes taught by the Rev. John C. Page at Pittsburgh, Butler, Greensburg, Wilkinsburg, Homestead, Bellevue, and classes at the Third United Presbyterian Church and Olivet Mission of Pittsburgh, during the past season. These eight classes sent delegations to this meeting.

Besides Dr. Gray, the speakers were Mr. Page, Dr. Henry Ostrom, Mr. W. G. A. Millar, chairman of the Pittsburgh class, and representatives of the various classes.

UTAH GOSPEL MISSION WORKERS



This picture was taken at Smithfield, Utah.

Left to right—Thomas Hodge, '99; John Dillin, '13; Charles W. Higgins; John Oliver, '16; J. D. Nutting.

Mr. Oliver writes from American Falls, Idaho, that he will close a two years' work with the Utah Gospel Mission in May.

MR. MOODY'S PRAYER AND LOT 153

There has been considerable variation in the stories concerning the lot on which the building of The Moody Bible Institute, known as No. 153, now stands, and the prayer of Mr. Moody. The popular story is that Mr. Moody was standing on the site of the lot, in the attitude of prayer, and when asked what he was doing, replied that he was praying that the Lord would give him money with which to erect a building in which men and women who could not go to the theological seminaries might be trained for religious service. Mr. John Morrison, now an elder of the Moody Church and a contemporary and friend of Mr. Moody, furnishes the following as to the facts, in a letter to the Associate Editor of this magazine:

"Mr. Moody was to speak in the church auditorium; I had charge of the ushering. I was making my rounds to see that the exits were all right. The northwest corner was not used ex-

cept in case of emergency, when the house was packed, as it was on this night. I pushed the door out (it opened in and out as the doors do now). Outside of the door there were no steps, just a door ledge or step. On pushing the door it struck against something and I heard a voice say,

"Who is there?"

"I answered, 'Morrison.'

"He answered, 'Come out here.'

"I stood beside him and he said, 'Do you see that lot?' pointing to the 153 lot.

"I said, 'Yes.'

"He said, 'Let's ask the Lord to give it to us for a school.' He at once began to pray and when he got through he said, 'Now you pray.' I did. After prayer he asked if the house was

be on the continent again. Dr. William Evans was in Honolulu for three weeks and conducted a Bible conference which proved to be a great blessing. Former Moody Bible Institute students who were present at the conference are named below.

Left to right—W. E. Pietsch, '12; Mrs. E. MacKenzie, '05; William Evans, '90; Mrs. F. R. Dudley, '14; F. R. Dudley, '15; Anna Dram, '15; O. H. Hornung, '95. Mr. Pietsch is superintendent of a gospel mission; Mrs. MacKenzie, superintendent of the Beretania Chinese mission; Anna Dram, superintendent of women's work at Elizabeth Mission; A. H. Hornung, Hospital Sergeant, Medical Department, United States Army. Dr. Evans is well known to all M. B. I. people.



M. B. I. Reunion in Honolulu

full. I told him it was, and he went upstairs. The prayers covered about three or four minutes. About a month after I had a letter from Mr. Moody, saying we had the lot for the school."

FROM FAR HONOLULU

Frank R. Dudley, '15, writes from Honolulu, under date of March 4, of an Institute reunion there, in which the old songs were sung, special prayer for the Institute offered, and the former life in the Institute lived over again. Mr. Dudley is Y. M. C. A. director of religious war work, Hawaii, but as his present work closes May 1, both he and Mrs. Dudley will likely soon

PERSONALIA

Louis H. Stafford, '16, has received his discharge from the army. His address is 1909 North Sawyer Avenue, Chicago, Ill.

Carl Knudsen, '16, is with the Army of Occupation in Germany. His address is Co. H, 112th Infantry, A. P. O. 744, A. E. F.

Ernest R. Frey, '12, asks for the prayers of the Institute family. He is pastor of the Murray Baptist Church, Murray, Utah.

Orlando Alves, '18, has returned to Brazil, S. A., where he will do missionary work among his own people, under the Baptist Board.

Miss Mildred Ewing Ross, '16, has charge of the work for girls and young women in the First Presbyterian Church, Wheeling, W. Va.

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Otis D. Ironmonger, '13, formerly of San Fernando, Calif., is now assistant pastor of the First Presbyterian Church, Oakland, Calif.

Norman V. Anderson, '14, located at Webster City, Ia., writes that he teaches the Bible to a class of young married people in the M. E. Sunday-school.

J. S. Flacks, '13, has been received into the Presbytery of St. Louis, Mo. He has recently been engaged in evangelistic work at Goodrich, N. D.

Miss Rachel Jarrett, '19, sailed April 5 for Brazil, S. A., to take up her work as missionary after a year's furlough, a part of which she spent at the Institute.

Miss Sara Eddy, '18, Y. W. C. A. Religious Work Director, Duluth, Minn., has returned to her work after a ten days' vacation at Gray's Lake and the Institute.

Holice B. White, '16, recently ordained a Presbyterian minister at Paris, Tex., has been called to the pastorate of the First Presbyterian Church, Greenville, Tex.

Charles B. Allnatt, '15, began his pastorate of the Baptist church, Bainbridge, N. Y., March 1. He expects to graduate from Colgate Theological Seminary in May.

William H. Swann, '12, has charge of the M. E. church circuit of Montrose, White Oak and LaDue, Mo., with a parsonage at Montrose. He requests the prayers of the Institute family for his work.

Miss Etta Brooks, '19, who left the Institute on account of illness, is improving rapidly at her home in Greenville, Tenn. She asks prayers for herself and her mother, who has also been seriously ill.

Charles S. and Mrs. Foster, '13, Blanche Memorial Mission, Kasempa P. O., North Rhodesia, South Central Africa, ask prayer for nine native evangelists they are training to take charge of out-stations.

J. G. Stephenson, '13, and wife, of Machakos, via Mombasa, British East Africa, send kindest regards to the Council and the new students, and ask for prayers that more wise and tactful spiritual work may be done in their field of labor.

A letter has been received from Walter J. Satterfield, April '17, who is with the Army in France. His address is Bat. E, 317th F. A., A. E. F. A. P. O. No. 791. He is well but longs for a chance to visit the Institute again.

James E. Kelly, '18, U. S. N., writes Mr. Kirk that he has been privileged to visit Rome, Athens, and other places of historical interest. He asks for the prayers of the Institute family. His

address is, "The Zrinyi" via U. S. S. Olympia, c/o the postmaster.

Charles F. Robel, '91, who has been Y. M. C. A. Religious Work Director at Camp Cody, N. M., and later Camp Beauregard, La., is taking a much needed rest at his home in Omaha, Neb. His daughter, Miss Grace M. Robel, is a student in the Institute.

Word comes to us of the passing away of Rev. Harry F. Phillipi, '11, pastor of the Central Church of Christ, Streator, Ill., following an operation for appendicitis. He was a member of the Streator Ministerial Association, was active in Y. M. C. A. work, and was highly commended for his services as a "Y" worker in the Students' Army Training Corps at St. Paul, Minn. Interment was at Decatur, Ill., where seven years ago he was married to Miss Helen Burks, '12.

Lieut. Philip M. Gray, son of Dr. James M. Gray, Dean of The Moody Bible Institute, has been promoted to a captaincy in the 305th Regiment of the 77th Division because of distinguished services in the Argonne fighting. This is one of the very few promotions resulting from Secretary Baker's modification of his order stopping the advancement of officers after the cessation of hostilities.

BORN

To Charles S. and Mrs. Foster, '13, Kasempa, North Rhodesia, South Central Africa, December, 1918, a son.

To J. G. and Mrs. Stephenson, '13, Machakos, British East Africa, January 12, a daughter, Marian Eileen.

To E. and Mrs. Rohloff, '17, Gladwin, Mich., a son, Gordon Henry.

MARRIED

Charles B. Allnatt, '15, and Miss Honorine W. Saunders, March 22, at the Baptist church, Georgetown, N. Y.

Parke O. Bailey, '17, and Miss Nellie May Lauer, '17, April 10, at Joliet, Ill. At home after June 1, Polo, Ill.

Harold M. Harper, '16, and Miss Margaretta Stulen Righter, '17, January 14, at East Lansdowne, Pa. At home after March 1, 5 Primrose St., Rochester, N. Y.

Rev. L. J. Beebe, acting pastor of the Presbyterian church, Chieng Rai, Bangkok, Siam, and Miss Mary A. Neiderhauser, '15, superintendent of the Girls's School of the same place, October 16, 1918.

DIED

Ian F. Cruikshanks, '17, January 9, at Timmins, Ontario, Canada, where he was pastor of a home mission church under the Canadian Baptist Board.

The Gospel in Print

"ONLY A TRACT"

It's only a tract! You may tear it,
And crumple it up in your hand;
The wind, as it passes, may bear it
And scatter it over the land.

It's only a tract! You may spurn it,
And deem it unworthy a thought;
May ridicule, trample, and burn it,
Despise it, and set it at naught.

It's only a tract! But it telleth
Of holiness, happiness, heaven;
Where God in eternity dwelleth
With sinners His love has forgiven.

It speaks of a future in glory,
Of present enjoyment and bliss;
And will you neglect such a story,
So loving, so joyous as this?

It whispers, "No matter how hardened,
No matter how vile you have been,
You may at this moment be pardoned,
And saved from the bondage of sin."

It points to the Substitute dying,
The Sinless, for sinners like you.
Oh, soul, on His merits relying,
Come, prove that its message is true!

It is but a tract! Yet its warning
Is whispered in Jesus' own voice;
And at thy acceptance or scorning
Either heaven or hell will rejoice!

—Selected.

HOW TO TEST A BOOK FOR THE SUNDAY SCHOOL LIBRARY

The first mark of a suitable book is *its power to interest the reader*. It must have that quality, otherwise it will not be taken from the library, or, if taken, it will not be read. But the book must be more than interesting. Mere interest means little to the child. Some of the most pernicious books in the world are entrancingly interesting to a child.

The second mark, then, of a book is *its power to make the reader think*. Does it stimulate thought? Does it crystallize interest into judgments? Does it exercise the higher powers of thought? If not, throw it aside. It is useless, and may be worse than useless.

The third mark of a good book is *its power to make the reader live a better life*. Can the lessons of the book be applied in every-day life? Does it teach conduct? Does it mold

character? Does it influence will? Is it a book that makes life richer by making action truer? Not one of these tests, but all of them, must be applied to every book. If the book fails, as many will, to pass this threefold test, exclude it from the library.—M. G. Brumbaugh, in *The Making of a Teacher*.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from March 1 to 31, 1919, inclusive:

Army and Navy Book Fund:

Illinois, 452 books, 5,200 Pocket Treasury.
New Jersey, 78 books, 400 Pocket Treasury.
Ohio, 87 books.
Georgia, 530 books.
South Carolina, 500 books.
Virginia, 100 books, 500 Pocket Treasury, 500 Gospels.
Kansas, 500 books.
Texas, 300 books.
Germany, 6 books, 4 Pocket Treasury.

Prison Book Fund:

Illinois, 375 books, 250 Pocket Treasury, 200 Gospels.
Missouri, 175 books, 175 Pocket Treasury.
Oregon, 50 books, 100 Pocket Treasury, 100 Gospels.
Iowa, 235 books, 35 Pocket Treasury.
New York, 100 books, 25 Gospels.
Massachusetts, 24 books.
Kansas, 30 books, 10 Pocket Treasury, 40 Gospels.
Wisconsin, 250 books, 250 Pocket Treasury.

Spanish "Way to God" Book Fund:

South America, 200 books.

Mountain Book Fund:

North Carolina, 50 books, 25 Pocket Treasury, 25 Gospels.
Tennessee, 100 books.

Lumber Camp Book Fund:

Georgia, 200 books, 200 Gospels.

Hospital Book Fund:

Minnesota, 55 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 1 to 31, 1919, inclusive:

Africa Book Fund:

2 Contributions..... \$ 1.50

Alaska Book Fund:

1 Contribution..... .50

Army and Navy Book Fund:

294 Contributions..... 1,233.41

Hospital Book Fund:

2 Contributions..... 15.00

India Book Fund:

1 Contribution..... 1.00

Lodging House Book Fund:

2 Contributions..... 2.00

Lumber Camp Book Fund:

19 Contributions..... 65.25

Military Camp Book Fund:

3 Contributions..... 56.00

Mountain Book Fund:

4 Contributions..... 39.00

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12 Contributions..... 48.50

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1 Contribution..... 1.00

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2 Contributions..... 45.00

Miner's Book Fund:

1 Contribution..... 5.00

Free Tract Fund:

4 Contributions..... 1.87

Pray for the "Book Missionaries" who carry the gospel in print to those homes of the people.

Has GOD Called YOU?



I secured 120 subscriptions in two months, while soliciting in Wisconsin. You would advise anyone desiring to secure a scholarship to begin early, as it is less difficult to secure the required amount, and you will enjoy the work far more than if put off until a few weeks before entering the Institute. I am still soliciting subscriptions.—P. J. Andreassen



It affords no pleasure in recommending The Christian Workers Magazine's scholarship plan to someone hungering for a broader knowledge of God's Word.

I won the scholarship in four weeks. What has been done can be done again. I praise God for the trials and difficulties which He led me into while canvassing for this scholarship. If God has called you, go to day.—D. A. Chapman



for entrance to The Institute.—Sadie Poage



very much. The spiritual as well as mental training is wonderful.—Mildred Couch Robinson



I wish to thank you for the opportunity to secure subscriptions to your magazine, to help pay my expenses through school; the task was very easy. I secured 125 subscriptions in two weeks; all I met were former members, and my friends are still sending in subscriptions, and I can recommend this plan to anyone that has not the necessary funds to start their schooling with.—C. E. Taylor

to do Christian Work

If you feel the Lord is calling you to do more definite work in winning souls, remember He has provided for you a place to be thoroughly trained for that work. Christian people are providing the funds for your education. All they ask is that you pay for your board, room and washing. This training is offered to you **FREE** at

The Moody Bible Institute

You may have a catalog giving full particulars, about the courses of study in the Bible, and music on request.

Are You Delaying The Work

by not responding to the call?

If it is because you need funds for your board and room, we offer you a plan of self-help by securing new subscriptions to The Christian Workers Magazine as follows:

Scholarship Offer

To any earnest young man or woman, pastor or Christian worker who desires a better preparation for Christian work and is accepted as a student of The Moody Bible Institute, who shall send in 115 new annual subscriptions, cash with order, within five months from the date of acceptance of this offer, The Christian Workers Magazine will provide a scholarship for one term (fifteen weeks) stay at the Institute, consisting of board and room (with another), heat and light (tuition being free). The student will be amenable to the same rules and conditions as apply to other students enrolled.

Candidates will send orders to The Christian Workers Magazine, 163 Institute Place, Chicago, and must complete the payment for the required total of 115 subscriptions within the specified time. In case of failure to fulfill this condition, the publishing agent will refund to the candidate the usual agent's commission on every subscription.

The acceptance of this offer insures (1) a helpful business experience, (2) a valuable training in how to meet and interest people, and (3) untold good done by the circulation of a helpful religious magazine.

Suggestions

An entire young people's society or Bible class may work for a scholarship, nominating one of its members to use the same.

A pastor needing a trained layman to assist him, will find the scholarship plan an advantageous one for educating a young man or woman from his own congregation.

The scholarship plan may be used to extend the term of training for a student already in attendance at The Moody Bible Institute.

A series of scholarships may be planned, insuring the beneficiary, for instance, at least a year's uninterrupted stay at the Institute.

The Christian Workers Magazine
163 Institute Place Chicago, Illinois

I heartily recommend this method of obtaining the comparatively small amount of funds necessary to secure what I believe to be the best instruction in the Bible or in Biblical Music, that can be obtained anywhere.—Minerva S. Weil



We are very glad to record the end of this plan for securing a scholarship to anyone wishing to enter The Moody Bible Institute. We are now soliciting subscriptions for the magazine—Mr. and Mrs. D. E. Young



I encourage every prospective student to act upon this splendid proposition. My testimony as a member of the Senior class, is this: I considered it too great which would enable me to enroll as a student in The Moody Bible Institute, upon which the richest blessing of God continually rested. While we enjoyed the happy two years of life preparing for the service of our Lord and Saviour, Jesus Christ.—Geo. F. Orloff



I am grateful for the opportunity presented by The Christian Workers Magazine to secure a scholarship to The Moody Bible Institute and would recommend this plan to anyone who loves the Word of God and is anxious to study it. I also recommend to anyone to begin work immediately, as it requires some time and effort to secure the necessary number of subscriptions. I worked four months to secure the necessary number. Some may succeed in less time.—Myrtle P. Harrod



It is with pleasure I recommend obtaining subscriptions to this magazine to obtain a scholarship or money towards the expense of attending The Moody Bible Institute. I was able to obtain about forty subscriptions in ten days during our summer vacation, most of them among the church members of Des Moines. It entered many homes of people where the Word of God is appreciated, and to come into personal contact with the people and, in many cases, to speak a word for my Saviour.—Beulah Mac Millan

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